

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LX.

NEW SERIES
VOLUME XL. No. 13

Jackson, Miss., March 31, 1938



MISS FANNIE TRAYLOR

Corresponding Secty. of Miss. W. M. U.

Baton Rouge First Church, Dr. Palmer, pastor, received 64 new members in the regular services during March 31 for baptism.

According to information furnished by Dr. E. P. Alldredge, statistical secretary of the Sunday School Board, only three times have churches in Mississippi reported over 100 baptisms within a year. Twice this was done by First Church, Columbus, of which Dr. J. D. Franks is pastor.

On April 24 First Baptist Church, Providence, R. I., will celebrate its Tercentenary. Among the speakers is Dr. Rufus W. Weaver of Washington, D. C. Subjects: "The Invasion of the South by the Sainted Baptist Yankees," and "The American Baptist Movement in History, an Expression of the Emancipated Pursuit of Mystical Piety."

Brother Phipps, who organized a second Baptist church in Natchez recently, now has evangelists Wade Smith and Otis Perry with him in a meeting. He says there are 1,000 Baptists in Natchez who never go to church anywhere, and he hopes to have in a few years a membership of 400 in the new church.

The brawl and fighting and killing which occurred last week on the Pocahontas road near Jackson is a disgrace to the county. It is a reflection on all the people who consent to the conditions which make such a thing possible, and almost inevitable. The papers report that a group of convicts from the state penitentiary were out on a lark, under the pretext of acting as drivers for cars belonging to officials. This is one item that deserves investigation. Two of them had been previously pardoned or paroled. And that raises questions as to official responsibility. But the dirtiest fact of all is that a beer saloon and dance hall which have disgraced the county should be allowed to operate. It was from all reports in the papers a drunken mob, in a place apparently run by a woman or women. The sheriff of the county has some responsibility in this matter. If the people of Mississippi are not convinced by such a mess as this that the licensing of beer is an abomination of desolation, then they are further sunken in indifference than we are yet prepared to believe. This den of iniquity is not very far from our Mississippi Baptist Orphanage.

THE STATE SUNDAY SCHOOL CONVENTION

West Point, Miss., March 22-24

Walton E. Lee

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On March 22nd at 7:15 o'clock the Sunday school workers in the state assembled in the auditorium of the First Baptist Church of West Point for the biennial convention.

Incessant rain throughout the day caused an unusually small gathering at the opening hour but as the service proceeded the house filled.

The music of the convention was under the direction of brother E. C. Edwards of Houston. Dr. J. A. Stewart, pastor of the host church, led in prayer.

A special musical number was rendered by the choir of the church.

Mr. Jno. D. Davis, president of the convention, introduced the pastor of the church who substituted for Dr. D. N. Garner in delivering the welcome address. Dr. Stewart is a new pastor in the state and this was the first opportunity many had had of hearing him.

The president responded to the gracious words of welcome and in lieu of the usual message by the presiding officer introduced brother E. C. Williams, the state secretary of Sunday school work, who expressed gratitude for the privilege of having served with the lamented brother J. E. Byrd, whom he succeeds, for thirteen years and earnestly entreated the fellow workers present to carry on the great work so well begun.

The president named the following committees, who will report later:

Resolutions—D. A. McCall, Gaines Hightower, and R. B. Patterson.

Nominations—D. L. Hill, J. E. McCraw, and B. B. Hilbun.

The devotional periods of the convention were led by brother Wyatt Hunter, who at this time in the initial message emphasized the importance and necessity of being animated, energized and dynamited by the Spirit of God. All of our splendid organizations will be futile and but "dry bones in the valley" unless energized by the Breath of God said brother Hunter. An earnest plea was made to "be filled with the Spirit" and that He be allowed to give that, without which nothing really worth while may be done.

The address of Dr. T. L. Holcomb, Southwide secretary of Sunday school work, was on "My Church." Everyone was asked to think of the church to which he belonged as being more than any human organization. This church Dr. Holcomb said is: (1) God Thought; (2) God Bought; (3) God Wrought; (4) God Empowered; (5) God Commissioned; (6) God Preserved; and (7) Will Be God Presented. The church was greatly magnified and an impassioned plea was made that all our efforts be made to the end of this. God's agency in the world of promoting His cause, be enabled to fill her mission. The address brought the session to a close at high-tide.

Second Day—Morning Session

The rain continues but at the opening hour a sufficient number was present to follow brother Edwards in an inspiring song service with others coming.

(Continued on page 11)



MRS. NED RICE

President of Miss. W. M. U.

RED DANGER SIGNAL

By W. N. Taylor, President Baptist Orphanage Board

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I have up to this time been purposely conservative in stating to the Baptist public the condition of the three large buildings at the Home. This for two reasons. First, I did not know and did not believe that there was IMMEDIATE danger, though I knew these buildings were in mighty bad shape. Secondly, I wanted to be careful that no exaggerated statements should be used as a high pressure device for securing contributions.

But the time is now past for conservatism. Recently, after completing the new nursery building and transferring the larger boys to the old nursery, we began the demolition of the building which had housed the older boys. This building was found to be in much worse condition than we had anticipated. We felt it advisable, therefore, to have a thorough inspection made of the other two buildings in which children are housed. The inspection was made by Mr. George Emmett, a reliable general contractor, a member of Calvary church, and a dependable man.

Mr. Emmett's report is too long to print in full, but the substance of the report is that these two buildings in which many children are housed are in a very dangerous condition, and that parts of the buildings may collapse at almost any time. I quote the following from this report:

"In twenty-five years experience wrecking buildings I have never found a more dangerous situation than exists in both these dormitories. The fronts of both dormitories are in a very dangerous condition and may collapse at any time. The east side of the dormitory occupied by the larger girls is in a more dangerous condition than the other as this wall had buckled from a bow, . . . making the situation in this dormitory very serious. This particular wall happens to be a load bearing wall, carrying the roof and all floors of half the building."

Another passage in the report: "Nothing but (Continued on page 5)

Sparks and Splinters

May 8 is Mothers' Day. Our Convention asks for special contributions on that day for the Mississippi Baptist Orphanage.

It is said that Wm. Montgomery Brown, deposed Episcopal bishop, left a \$500,000 estate to promote communism in the U. S. A.

On the day that Dr. Marshall Craig returned to his pulpit after a sickness vacation, the auditorium overflowed and 33 were added to the church membership.

Rev. Luther K. Turner is B. Y. P. U. director for Greene County. He says they have been in "winter quarters," but are planning a "spring opening."

Pastor N. D. Timmerman of Clarksdale reports the largest Sunday school in the history of the church. There were four additions on March 20.

It is said that the use of marijuana cigarettes has greatly increased in the past few months. A recent pamphlet published by the Eerdman Pub. Co. is timely. It warns against the use of this drug.

Oklahoma Baptist University trustees recently voted to limit the number of honorary degrees given in any one year to two, and then only to those possessing certain specified qualifications.

A member of First Church, Hattiesburg, gave Pastor Moody \$50.00 on his expenses to the Pastors' Conference recently held at the Louisville Seminary. Pastor A. B. Pierce of Crystal Springs also was assisted similarly.

The number of illicit stills seized by federal agents in the United States in 1936 was 15,629, and in 1937 it was 16,142. This is a sample of the "temperance" promised us by people who voted for the licensing of liquor sales.

Dr. Selsus E. Tull, evangelist, Hazlehurst, Miss., is supply pastor for the First Baptist Church of Shreveport, La., March the 20th and 27th. He goes from there immediately to conduct a revival with Dr. E. N. Weaver of the First Baptist Church at Jennings, La.

The Criminal Division of the Federal Justice Department reported more than fifty per cent of its cases were for violation of the liquor laws, and more than fifty per cent of the convictions were in liquor cases. Of all the sacred and profane liars we have ever known the worst and the most of them were people who promised that bootleggers and saloons would be banished by the repeal of the eighteenth amendment.

Should there be as large increase in the student body of Baptist Bible Institute next year as there has been this year the school can by no means care for the students. Dr. W. W. Hamilton, president, says that already the registrations and requests for enrollment for next year have reached a high mark and most of the married students' apartments have already been taken.—J. H. J.

In Congress recently an effort was made to extend the time from midnight to 2:00 a. m. Sunday morning in which it is legal to sell liquor in Washington City. The argument for extension was that bootleggers were selling it in those hours! Bootleggers? We thought the whole world was assured that bootleggers would be put out of business by the repeal of the 18th amendment. Is it possible that all these wise men and earnest contenders for "temperance" could have been mistaken?

Steen's Creek Baptist Church continues to grow in every department, for which we give thanks. On last Sunday for the morning hour we had with us T. L. Everett, president of Rankin County Sunday School Association, and Dr. Berry of Brandon, both bringing inspirational messages. Sunday night preaching at regular hour by the pastor and four additions to the church. This makes a total of nine within the last few weeks. "I was glad when they said unto me, Let us go unto the house of the Lord."—Pastor F. M. Britt.

The contribution of one man to the Burmese Baptist Convention last year was 4,000 turtle eggs.

On Laymen's Sunday, April 10, laymen will speak in some of our churches and take an offering for old preachers who are dependent.

Ira C. Cole of Highland Church, Memphis, will preach at First Church, McComb, Wednesday night of this week.

Pastor D. H. Barnhill of Pelahatchie preached the sermon to the graduating class at Cross Roads High School in Rankin County March 20.

Let's swap. President Cardenas of Mexico, has closed 1,600 saloons during his administration. The country now observes an Anti-Alcohol Day, and is gradually "drying up."—Ex.

The Congressional Record contains the statement that after deducting what is paid for taxes, wages, transportation and raw material, the loss from the liquor business to the country is \$15,690,790,860.

The Sallis church decided recently to build a six room parsonage for Pastor G. W. Smith who will be ready to occupy it in May when he finishes at Mississippi College. This church is sending The Record to every family.

Prof. E. O. Sellers of the Baptist Bible Institute was recently at Blue Mountain for a series of lectures. He will be with Pastor Storer in a meeting in First Church, Tulsa, for two weeks beginning April 3.

It is said that relief workers in New York spent in twelve months \$45,000,000 for liquor. In Chicago one day half of those going for their checks had been drinking. And that is where some of your tax money is going.

Dr. Charles E. Maddry, Executive Secretary of the Foreign Mission Board, will be the principal speaker at the last Missionary Day of the present school year at Baptist Bible Institute, announced President W. W. Hamilton recently, April 6.—J. H. J.

The annual Baptist Bible Institute supper at the Southern Baptist Convention meeting in Richmond will be served by the Grove Avenue Baptist Church, Friday, May 13, at 5:30 p. m., according to Dr. W. W. Hamilton, president of the school.—J. H. J.

Miss Bula G. Lee, Memphis, was presented in her senior expression recital Monday evening at Blue Mountain College by Miss Elizabeth Purser, director of the dramatics department of the college. Miss Lee presented "Ben Hur" by Lew Wallace.

Kansas Baptists have planned four series of evangelistic meetings. The first begins in April, the second in October, the third next January, and the fourth in February. Fifty churches will take part in each series. Indiana Baptists will conduct a simultaneous evangelistic campaign following their next convention in October.

In twenty years the Relief and Annuity Board of the Southern Baptist Convention has resources of four and a half million dollars. Over a million dollars have been given away in relief and a million and one-third paid in annuities. The Board is seeking to make its benefits available to all our preachers.

The trustees of Hardin-Simmons University at Abilene, Texas, recently elected R. N. Richardson to be executive vice-president, and L. Q. Campbell to be assistant dean. This will take some of the burden off President J. D. Sandifer.

The building of First Church, Temple, Texas, was recently destroyed by fire. Loss estimated \$50,000.

A word to the thousands of new readers of the Baptist Record: It is our aim to help every Baptist in Mississippi to be a better Christian, and to re-enforce and enlarge all our denominational work. To this end we labor and pray daily. We are anxious that improvement shall be registered in increased church attendance, and in increased offerings to all our mission causes. There has already been a perceptible growth in contributions. But we hope for a greatly enlarged missionary offering on the part of all our people. Will you do your best for the glory of God and for the saving of the lost?

The Record recently published that Rev. Eugene Barrett was supplying at Highland Church, Meridian. We should have said Eugene Burnett.

U. S. Attorney General Cummings says the crime situation in Washington "amounts to a national disgrace." Who put the liquor there?

For many reasons Christian missions are the salvation of our churches. Being a missionary is the finest expression of the Christian religion and gives the best opportunity for developing Christian character. And the best examples of Christian faith are probably to be found among new converts on mission fields. Living a Christian life under difficult conditions produces the best type of Christian.

Dr. C. Oscar Johnson, pastor of the Third Baptist Church of St. Louis, has just closed a great meeting with the Broadway Baptist Church of Knoxville, Tenn., where Dr. William Herschel Ford is pastor. There were 94 additions to the church. The building was taxed to capacity at every service and Dr. Ford reports that the meeting was wonderfully blessed of the Lord in every respect.—Church secretary.

Students and alumni of Baptist Bible Institute presented the school with a large portrait of Dr. James E. Gwatkin, professor emeritus of Biblical Introduction and Librarian, on March 18 in appreciation of the splendid work he has done. He has been connected with the Institute since its founding and yet active librarian. Dr. Gwatkin had led chapel services at his own request and had spoken on "The Narcotic Problems." At the close of the service he was presented with a fountain pen and pencil set and the portrait was presented to the school as a token of his untiring work with the students through the twenty years he has worked with them.—J. H. J.

"Thou shalt not make trial of the Lord thy God." The Devil is still at work trying to get individuals, churches, and nations to tempt God. The individual who is wilfully disobedient to God, yet claims the protection of God's promises is making trial of God. Men and women who live worldly lives and depend on their church membership as a passport to Heaven are making trial of God. Parents who pray God to take care of their children yet turn them loose at night in wild automobiles are tempting God. People who violate the laws of health and mistreat their bodies forget that they cannot break the laws of nature without suffering the consequences.—Baptist Messenger.

To the members of the Marion Baptist Church: You made your pastor very happy by voting to send The Baptist Record to every home. It is our sincere prayer that you may benefit from reading it as much as he does. We believe that you will be much the better for knowing what the other churches are doing in the Lord's service. Surely we know of nothing else that, exclusive of the Bible and prayer, will bring before you more clearly the ideals and teachings of our Lord. A few of you haven't been to church recently. We have missed you. Since the first of the year we have been richly blessed. There have been added eleven souls; three of our Sunday school classes have grown until the rooms provided for them are not sufficient and they must be divided and new class space provided; the W. M. S. has the largest attendance it has ever had; the attendance at prayer services grows every Wednesday evening; the extension department, of which we are very proud, works steadily and has had much to do with our increase and growth; the attendance at church services has been increasing steadily and Sunday, March 13, there was the biggest crowd ever to attend regular services, so that it was necessary to open the Sunday school rooms to take care of the people at both services. There were four who came professing faith in Christ, and asking for baptism. And now the church gives the further evidence of growth by sending the Record to every family. May it remind you, each one, of God's rich blessings to us all and of the happy privilege you have of serving Him—Your pastor, Percy E. Haley, Jr.

THE EDINBURGH CONFERENCE
President John R. Sampey

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The World Conference on Faith and Order was held in Edinburgh, Scotland, August 3-18, 1937. This was in succession to the first World Conference on Faith and Order held in Lausanne, Switzerland, in 1927. Pamphlets and books had been prepared in the interval between the Lausanne Conference and the Edinburgh Conference. A large number of the delegates had made careful study of the various doctrines and practices which would be discussed in the conference. There were present more than four hundred official representatives of the different churches and denominations. These were grouped into four sections. One section dealt with the Grace of our Lord Jesus Christ, another with the Church and the Word of God, a third with the Church of Christ: Ministry and Sacraments, while the fourth considered the Church's Unity in Life and Worship. Knowing that the question of the Ministry and the Sacraments would be the most difficult on which to come to agreement, I asked to be assigned to the third section.

Prior to the World War the Southern Baptist Convention appointed a committee on Faith and Order to represent them in a conference on the subject, if such a conference should be held. Doctor J. B. Gambrell said that Baptists were willing at any time to meet representatives of other Christian bodies in a conference on questions of Faith and Order. He and other leaders were opposed to entangling alliances with bodies having legislative functions, but a conference was different.

The avowed purpose of the leaders in the World Conference on Faith and Order was to pave the way for a United Church. They interpret our Lord's prayer for the unity of his followers to include corporate unity in one Universal Church. The division of Christendom into many separate and warring churches or denominations seems to these brethren of the ecumenical mind nothing short of a scandal. Hence the call to all the churches to send representatives to Edinburgh to seek a basis for reunion of Christendom. The Roman Catholic Church, which claims almost half of the professing Christians of the world, declined to take part in the conference. To the Roman hierarchy the way to reunion seems easy. Let the Orthodox Church acknowledge the infallibility of the Pope and make a few other necessary changes, and let Protestants return to the bosom of the Catholic Church!

The delegates assembled in Edinburgh included Orthodox or Greek Catholics, Anglicans, Lutherans, Presbyterians, Methodists, Baptists, Disciples, Friends and representatives of many other denominations. The most fundamental cleavage was between Catholics and Evangelicals. To the Catholic the hierarchy and the Sacraments are essential to salvation. Ordination by the bishop is necessary for every priest, and the priest is the only person who can convert the bread into the body of our Lord. The infant is regenerated in baptism, and in Holy Communion the worshipper eats Christ. The Orthodox brethren preached their doctrine of the Priesthood and the Sacraments at every opportunity. The Anglo-Catholic representatives joined them in proclaiming the necessity of Episcopacy and the saving power of the Sacraments.

During the closing days of the conference, I listened to many statements of the Catholic doctrine of the Priesthood and the Sacraments. I listened in vain for a clear-cut statement of the Evangelical faith. I began to formulate a brief statement of the plan of salvation, seeking to state it in the words of our Lord Jesus himself. On the last morning I sent in my card to the presiding officer as one desiring to be heard. As the morning wore on I took a position close to the speakers' platform where Archbishop Temple could see me. About an hour before adjournment he announced my name as the representative of the Southern Baptist Con-

vention and I made the following brief statement:

"Southern Baptists, with a communicant membership of 4,458,000 are of one mind in affirming that men are saved by faith in Christ Jesus, without the necessary intervention of Church, Priest, or Sacrament. Men are saved one by one, and not en masse. Jesus says, 'He that loveth me shall be loved by my father, and I will love him, and will manifest myself unto him' (John 14:12). He also says, 'I am the vine, ye are the branches: he that abideth in me, and I in him, the same beareth much fruit; for apart from me ye can do nothing' (John 15:5).

"Our Lord deals with the individual. He said to Nicodemus, 'And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth may in him have eternal life' (John 3:14, 15). Then follows that greatest single verse in the Bible, 'For God so loved the world that He gave his only begotten Son, that whosoever believeth on Him should not perish, but have eternal life' (John 3:16).

"We believe that salvation does not come through ministrations of a priesthood, or the so-called sacraments of the church, but through union with Christ by personal love and faith. Whoever learns through reading the New Testament, or through the witness of a disciple of Christ, the message of God's love in Christ, can be saved, if he believes on the Son of God and enthrones him in his heart and life.

"If he is truly saved, he will show his love by keeping Christ's commandments. He will confess his faith by baptism. He will associate himself with Christ's followers in the church, and earnestly strive to observe all that Christ has commanded, including participation in the Lord's Supper as a memorial of Christ's death on the cross for our sins.

"The report which we are considering seems to me in many places to put the church with its ministry and sacraments between the sinner and his Saviour. Our Lord himself has said, 'I am the Way, the Truth, and the Life, no man cometh unto the Father, but by me.'

"I have the distinct impression that in the findings of the conference, though we affirm more than once our belief in the Saviourhood of the Lord Jesus and his sole mediatorship, yet time and again the church and the sacraments are thrust between the individual soul and the Saviour, as in some sense essential to his salvation."

To my surprise, the short address elicited general applause throughout the assembly hall. I took my seat beside a young priest of the Anglican Church whom I had heard proclaiming the Catholic view of the Priesthood and the Sacraments and he remarked, "Sir, I am glad to know what you think about these matters." As a matter of fact I had just been telling the conference what the Saviour thought about the way to be saved.

At the close of the service of worship in St. Giles Cathedral as we were passing down the aisle to the entrance two of the leaders of the conference, one a Presbyterian and the other a Methodist, expressed their pleasure that I had spoken as I did, and in the church yard another leader voiced the same sentiment. Their hearts had responded to the evangelical message of salvation by personal faith in the Saviour and personal love to him. If Southern Baptists had not been represented in the conference this strong clear call back to Christ as the only Saviour would not have been heard.

Southern Baptists are persuaded that the unity among believers for which our Lord prayed so earnestly on the night before his crucifixion is primarily a unity of spirit, a loving fellowship, rather than external union in a world organization. We must hold fast to the liberty with which Christ has set us free, each church accepting Christ Jesus as its sole Lord and freely cooperating with other churches in giving the Gospel to all men.

BRITISH BAPTISTS AND CHURCH UNION

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The following statement should dispel the perplexity which has arisen owing to a report that British Baptists contemplate entering into a union including the Anglican Church and paedobaptist Free Churches.

On Tuesday, March 8th, the Council of the Baptist Union expressed itself decisively in the following resolution:

"That the members of the Council of the Baptist Union of Great Britain and Ireland cannot, in consistency with the beliefs of Baptists as to the nature of the Church, the ministry of the Word, and the Ordinances of the Gospel, which beliefs they hold as a sacred trust,

"(1) Recognize Infant baptism as an alternative to Believers' baptism,

"(2) Admit the necessity of Episcopacy, either as a method of government, or as a means of imparting validity to the Ministry, or

"(3) Accept a sacerdotal interpretation of the Pastoral office.

The Council are therefore compelled to state that organic unity on the basis of the 'Outline of a Reunion Scheme for the Church of England and the Evangelical Free Churches of England' is not possible for Baptists.

The members of the Council hold that further progress in the expression of Christian Unity must be dependent on unreserved mutual recognition. They are prepared to join their Anglican friends and others in exploring the possibilities of a Federation of equal and autonomous churches, in which our several Communions would cooperate in bringing before men the will and claims of our Lord and Saviour Jesus Christ, and in the promotion of His Kingdom at home and abroad.

"They reaffirm their belief in the spiritual unity of all who have accepted Jesus Christ as Saviour and Lord, and have been made partakers of His life by the renewing of the Holy Ghost, and they will continue to pray 'Grace be with all them that love our Lord Jesus Christ in sincerity.'"

This was carried with only four dissentients in a gathering of 120 members. After this vote another resolution in the following terms was carried unanimously:

"That the documents on Christian Unity transmitted by Dr. Berry be referred to a special committee with instructions to draw up a statement (1) embodying the resolution adopted today, March 8th, (2) setting forth the position of the Baptist Union as expressed in the 'Reply to Lambeth' already adopted by the Assembly, (3) dealing with such other matters as they deem relevant; and that the special committee submit the statement to the next meeting of this Council."

It will be observed that the first resolution is quite decisive and stands by itself. The second expresses the intention of British Baptists to prepare a more comprehensive statement of their position, and the instructions to the committee imply that the statement will follow lines already definitely laid down.

The first resolution was proposed by the Rev. Gilbert Laws, and the second by Dr. J. H. Rushbrooke.

The committee appointed in accordance with the second resolution consists of Principal H. Wheeler Robinson, Oxford (chairman); Principal Percy W. Evans, London; the Rev. R. L. Child, Bristol; Dr. F. Townley Lord, London; and Mr. C. T. Le Quesne, K.C.

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Dr. L. T. Lowrey, president of Blue Mountain College, spoke at Itta Bena and Water Valley churches Sunday the 20th, accompanied by a quartet of the college girls.

Pine Bluff Church in Copiah County, after trying the Baptist Record for a month, voted unanimously to send it to every family in the church.

In Michigan prisoners are required to pay for the cost of their keeping. In New York the attorney general may file a claim against a prisoner's estate for his upkeep.

EDITORIALS

AMEN UNTO THE GLORY OF GOD

To many people the saying of Amen is probably just a signal for "signing off," just as a radio speaker would say at the conclusion of his remarks, "Cheerio!" or "So Long Till Tomorrow," or some convenient phrase to indicate he is through. It may come to be the signal for opening your eyes at the conclusion of a prayer. But most people would be surprised to study the use of the word in the Bible, and would most likely be instructed and helped by such a study.

It is generally known that it is a Hebrew word, and like another Hebrew word Hallelujah has been carried over into perhaps every language where the Bible has been published. And like this other word is specially used in worship. Indeed the use of it is worship. And that is what we are trying to make plain in this brief article. To say Amen with understanding is to worship God. That is the significance of it in the passage of Scripture a part of which is used at the head of this article, "Amen to the glory of God."

The whole verse, 2 Cor. 1:20, is as follows, "For how many soever be the promises of God, in him (Christ) is the yea: wherefore also through him (Christ) is the Amen to the glory of God through us." That is to say all the promises of God are confirmed and fulfilled in Christ. And because they are, and we have proved them to be true, there arises in our hearts and to our lips the personal testimony to their truth, and we say Amen. That is we proclaim the truth of them; we witness to the faithfulness of God in our hearts and with our lips. This is worship; this is unto the glory of God.

Worship is glorifying God. It is the response of a soul in harmony with the will of God, to every revelation of that will. It is the reaction of the spirit of man to any manifestation of the presence and power and holiness and goodness of God. It is the rising up within us of whatever remains in us of the likeness of God, whenever and however He is made known to us. It is the warmth of soul, the joy of our hearts, the glow on our faces when God is made known to us.

This response to Him most naturally finds expression in the two Hebrew words which have been named above, and particularly in the word Amen. It may take several of our ordinary English words to fully convey its meaning. You may say it means "steadfast," "sure," "certain," "verily." It is our personal assent and testimony to the truth of what is said. It is our whole-hearted affirmation of the truth, coming from our deepest soul, from the whole heart, from "all that is within me." We are saying that what has been said is true, and we know it to be true, because it is a matter of personal experience. It is the very essence and substance of reality.

It is more than a mere witness to the truth of what is said. It is the personal committal of ourselves to what has been said, to abide by all the consequences of this witness. It is like the words of a witness in court when he says, "So help me God"; for we stand or fall by the truth of it. We will stand by it through life and death. We are fully committed to it.

This is made clear by the use of this word in the Old Testament. When the Children of Israel were commanded to stand half of them on Mount Gerezim and the other half of them on Mount Ebal, the curses were read by the Levites solemnly one by one, and all the people were required to say after the reading of each one, "Amen." They expressed assent and approval to the will of God and expressed their purpose to accept this expression of his will and abide the consequences. So Nehemiah 5:13 says, "I shook out my lap and said, So God shake out every man from His house and from his labor, that performeth not his promise.. And all the

assembly said Amen, and praised Jehovah." Again, 8:6, "And Ezra blessed Jehovah the great God; and all the people answered Amen, Amen, with lifting up of their hands: and they bowed their heads and worshipped Jehovah with their faces to the ground." Other such expressions are found in the Psalms, as in 41:13.

The lesson ought not to be lost on us in this matter. If the preaching of God's truth finds a corresponding and confirming experience in our souls, there will rise to our lips the Amen, and it ought to find expression to the glory of God. If someone in public prayer expresses the longing of our own hearts, or the joy of our souls, or their sense of sorrow for sin; or our gratitude and praise to God for His goodness, the response in our hearts should find an outlet in the Amen. When this is done, then indeed do we worship God, and give our testimony to His truth to His glory. We do violence to our souls to prevent the expression of our response, or to silence our testimony. And we fail to do honor to God, and fail to render a needed service to men.

BR

Dr. W. H. Knight conducted a Conference on Evangelism at Olla, La., Dr. R. C. Campbell of Texas, spoke on "The Coming Revival," and Prof. E. O. Sellers spoke on "City Evangelism."

A letter from Mrs. Clara Dunn of Roxie tells of the home going of her dear companion for 53 years. He was a devoted Christian and church member for 58 years. Together they have served God and rejoiced together in the progress of His work. May our Father give comforting grace.

Dr. Jno. L. Slaughter, a Mississippian who has been pastor at Leigh St. Baptist Church, Richmond, Va., has been called to First Church, Birmingham, and it is thought he will accept. If so he succeeds Dr. J. R. Hobbs who was pastor there for 18 years.

Of the 10,375 baptisms in our Mississippi churches in 1936 there were 49 per cent of them members of the Sunday schools. Dr. Alldredge estimates that of the 4,500,000 white Baptists in the South 90 per cent of them had been in Sunday school previously to their meeting with the church.

The W. M. U. Convention of the South meets in Richmond, Va., May 8. The first session will be Sunday afternoon at The Mosque. The meeting of the Southern Convention will be in the same building beginning Thursday morning, May 12.

Brother C. B. Stephens says that Second Church, Tupelo, has had some difficult experiences since the beginning of the strike at the mills. But they are carrying on faithfully. There are about 100 at Sunday school, over 100 at prayer meeting, and the church services on Sunday are maintained. Pastor H. G. West has not missed a Sunday, although he has received no salary. There is a fine B. T. U. About \$300.00 have been paid on the new church building. This in spite of the fact that the membership is badly scattered. Prayer is asked.

Those desiring to attend the Southern Baptist Convention in Richmond, Virginia, May 12th and following, may obtain Enrollment Cards by writing R. B. Gunter, Jackson, Mississippi. Since the railroads are not giving reduced rates to the Convention, railroad identification certificates will not be furnished this year as heretofore. According to the Constitution of the Southern Baptist Convention, messengers to the Convention must be members of missionary Baptist churches co-operating with the Southern Baptist Convention on the basis of one messenger for every church contributing to the work of the Convention and one additional messenger for every \$250.00 actually paid to the work of the Convention during the calendar year preceding the annual meeting of the Convention, such messengers to be appointed to the Convention by the churches and certified by the churches to the Convention, and provided no church shall be entitled to more than ten messengers. This is taken from article three of the Constitution of the Southern Baptist Convention.

Convention Board Department

R. B. GUNTER, Cor. Sec'y.

LET US MAKE APRIL A BANNER MONTH

For many years April has been one of the best months of the year for denominational causes. Springtime and resurrection season seem to revive interest in the work of the Lord. Many churches which have been dormant during the winter months take on new life and give expression to their appreciation for the Lord's preservation. They have desired to make a thank-offering.

Let us make it one hundred per cent this year. It is not unreasonable to ask that every church of the State make a contribution to the Cooperative Program. This will help the various interests, Foreign, Home and State Missions, Orphanage, Hospital, Aged Ministers and our Baptist colleges and seminaries. It will also revive the spirit in those churches which make the contributions and stimulate the spiritual life of individual members, for, "It is more blessed to give than to receive." Let us hope there shall not be a Baptist church in the State which will go through the month of April without making a generous offering to the causes supported through the Cooperative Program.

In addition, may I urge that all Five Thousand Club members pay up to date their pledges. This will assure the payment of semi-annual interest on Mississippi Baptist Convention bonds June 1st. This done, our people will have a clearer conscience and our creditors will have confidence in our Convention.

The Cooperative Program has made progress this year. If during April the percentage of increase for the past months can be maintained, the possibility of completing this Convention year with a good increase over last will be practically assured. The churches will contribute if proper information is given along with an appeal for contributions.

AGED MINISTERS FUND

The Mississippi Baptist Convention in its last session recommended that churches this year when observing the Lord's Supper make a free-will offering to the helpless aged ministers of our State. It is honorable to honor those who have been faithful in the Lord's service. Some are in need as they approach the sunset of life. To come to their help in this hour of need will merit for those who contribute the praise of our Lord wherein He said, "Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me." At the close of the Lord's Supper, having meditated upon the sacrifice which our Lord made for us, it will serve as a fitting conclusion to remember with our gifts the aged ministers who have sacrificed for Him.

BR
Don't forget the old preachers. Take a collection for their relief at every communion service in your church.

First Church, Jackson, is going about celebrating its hundredth anniversary in a manner worthy of its great history. Once every month a Sunday service features some item of interest. They have had three such occasions already. On last Sunday evening the regular worship hour was given over to brief addresses of greeting and congratulations from representatives of nearly all the churches of Jackson, beside the mayor, the presidents of Bellhaven and Hillman Colleges and Drs. W. T. Lowrey, R. B. Gunter and P. I. Lipsey. There must have been two dozen "one minute speeches." In spite of a rainy evening there was a large congregation, and they seemed thoroughly sympathetic with the happy occasion. We purpose to give something more later of the history of this great church, and of their centennial celebration.

Thursday, March 31, 1938

We wish to thank the children for their noble service. The trustees of the church decided to make a memorial gift soon to be erected to the memory of the late Mrs. John Gunter. The resolution was taken by the trustees of the church.

WHEREAS, Mrs. Julia J. Gunter, of the Mississippi, died in the years, a widow, a mother, a wife, a daughter, a sister, a trustee of the church;

WHEREAS, she came to the church to pay her respects to the memorial:

THEREFORE, be it resolved, that the trustees of the church,

First, That we thank the new program for this good work.

JULIA JOHNSON,
Second, That we thank the church for the money given for the gifts for the poor.

Third, That we thank the church for the money given for the gifts for the poor.

Fourth, That we thank the church for the money given for the gifts for the poor.

Fifth, That we thank the church for the money given for the gifts for the poor.

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A MEMORIAL TO
JULIA JOHNSON LIPSEY

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We wish to advise the Baptists of Mississippi, and particularly the hundreds of children for whom Mrs. Lipsey rendered so noble a service, that the Board of Trustees of the Baptist Orphanage recently decided to make one of the new buildings soon to be erected at the Home a memorial to the memory of Mrs. Lipsey. This action was taken by the adoption of the following resolution:

WHEREAS, The interest and efforts of Mrs. Julia Johnson Lipsey in behalf of the Mississippi Baptist Orphanage, through the years, are worthy of special consideration; and,

WHEREAS, Several suggestions have come to the Board concerning a suitable memorial:

THEREFORE, BE IT RESOLVED by the trustees of the Orphanage:

First, That one of the buildings in the new program be erected as a memorial to this good woman and that it bear the name, JULIA JOHNSON LIPSEY MEMORIAL.

Second, That no funds shall be solicited for the memorial; but should any individual church or organization desire to designate gifts for this memorial, the trustees shall be glad to give such gifts suitable recognition.

Third, That a copy of these resolutions be spread on our minutes and a copy forwarded to Dr. P. I. Lipsey, with an expression of the Board's appreciation of the fine service rendered to the Orphanage by him and his good wife and of the privilege of providing this memorial for her.

W. N. TAYLOR,
President of Board

J. M. EVANS,
Secretary of Board

W. G. MIZE,
Superintendent

RED DANGER SIGNAL

—o—

(Continued from page 1)

the Lord is keeping these walls up and holding the heavy mass of brick, plaster, roofing and timbers from caving in and snuffing out the lives of these children." My friends, the Lord can do wonders for us, but should we depend on him to protect us from the consequences of our own carelessness and indifference?

The Board of Trustees could remedy this distressing and dangerous condition in a very short time if the churches would send in money enough for two more cottages—about \$35,000. By building the superintendent a smaller home, now nearly completed, we shall soon be able to transfer 35 children into the home now occupied by the superintendent. As stated above, all the larger boys are now housed in the old nursery—badly crowded, but safe. With two new dormitory-cottages, of a size similar to the new nursery building, we could put every child in a safe place. Our children would be in badly crowded quarters, but they would be safe.

I do not now believe, and I sincerely pray, I may never be forced to believe, that the Baptist people of Mississippi, knowing that their orphaned wards are in danger, will refuse to come to their help and provide housing that will protect them from the dangers to which they are now subjected.

But they need this protection NOW. Within thirty days the thirty-five thousand dollars for the two new cottages should be in hand. No other

LET'S GO

By A. L. GOODRICH, Circulation Manager
"Ask the People and They'll Subscribe"

GOING PLACES

Waynesboro:

While the pastor led a revival at Ruth, we enjoyed the privilege of preaching at Waynesboro.

Pastor Green has a church-going crowd and after they arrive, they listen.

A new heating plant has recently been installed which completes the new church plant. Though built during the depression, the church is paid for.

The finances are in good shape. Each Sunday a report of the total gifts and number of givers is read by the treasurer.

Superintendent A. B. Blass has a well organized Sunday school with every department hitting on all cylinders.

Under the leadership of their president, Mrs. Frank Gray, the W. M. S. recently observed the Week of Prayer and many thought it one of the best they had ever observed.

But we expected to find things in fine shape at Waynesboro for they have the EVERY FAMILY plan.

Wayne County subscribers are listed as follows: Buckatunna 3; Clara 2; R. F. D. Waynesboro 12; WAYNESBORO CHURCH 137.

THE PROOF OF THE PUDDING—

In the Baptist Record for March 10, Dr. Eavenson at Cleveland rejoices over the largest congregations ever, a lot bought and an educational building planned. Cleveland has the EVERY MEMBER plan.

In the same issue, Pastor Delaughter at Woodville tells of a new building program.

Woodville sends the Record to every resident family.

The same issue also tells of the fine spirit at Juniper Grove Church with continued progress in all organizations. They also have the EVERY FAMILY plan.

In the issue of March 17 read the fine report from Inverness, remembering that they have the EVERY FAMILY plan. The same is true of Ackerman which also reports the work as "in high gear."

The same issue tells us that Utica has the only A-1 Junior department. They also have the EVERY FAMILY plan.

THE RECORD DOES HELP.

FIRST CHURCH, HATTIESBURG

Dr. Boyce H. Moody, who recently came from Hampton, Va., to the First Church at Hattiesburg, is rapidly becoming acclimated. The work of all departments is progressing in a worthy way.

During February the average attendance of the Sunday school was 545 with 557 present February 27. This good record is partly to be accounted for by the fact that there were 848 visits, 914 letters written and 623 telephone calls made. 243 of the 682 enrolled were 100% for the month.

March 27 is to be "Mission Day" and they have set a quota of \$90.00.

Another Junior B. Y. P. U. has been organized with an appropriate name—The Go-Getters.

Additions to the church membership are being made with regularity.

But with Dr. Moody and a great organization of workers AND the Baptist Record EVERY FAMILY plan, why not.

The First Baptist Church of Hattiesburg has more Record subscriptions than any other church in the state.

appeal than this factual presentation of existing conditions should be required to produce the needed money.

Forrest County subscribers are listed as follows: FIRST BAPTIST CHURCH 440; DIXIE CHURCH 20; Hattiesburg, Route 4, 4; Main St. Church 34; Hattiesburg 45; Petal 11; McLaurin 1; CALVARY CHURCH 12; RICHBURG CHURCH 11.

"Let me assure you of my deep appreciation for the excellent paper that you are furnishing us as a denomination in this state. I hear many complimentary remarks from the members of our congregation. We are happy to be members of the increasing group of churches that is sending the Record to Every Family in the church. Our people are reading the Record and I can assure you that it serves to make them intelligent Baptists.

Most cordially yours,
E. H. Westmoreland."

—o—
GRENADA

Dr. Wiley favored us with an invitation to attend the fellowship meeting of the First Baptist Church of Grenada.

A lunch like you read about was served to about 250 people, and never have we seen a better organization than those in charge of the serving.

We spoke on the EVERY FAMILY plan after the pastor introduced us by saying that he approved of and wanted the EVERY FAMILY plan. Naturally they adopted it. The pastor later told us that they had granted every request he had made.

Brother A. J. Wilds spoke on the B. T. U. work and made a moving speech. (He got these behind him to move out in front.)

Grenada is moving forward under the leadership of Dr. Wiley. Several spoke of the sweet fellowship.

A budget is being planned and a B. T. U. study course is already arranged.

A social budget has also been set up.

Recently a Story Hour and a B. A. U. were organized.

Grenada County subscribers are shown on our books as follows: Graysport 11; Grenada 26 and 6 R. F. D.; Holcomb 5; Elliott 6; HARDY CHURCH 25.

—o—
TO RICHMOND FOR \$22.50

The round-trip railroad fare from Jackson to Richmond for the Southern Baptist Convention is \$43.20 and a Pullman berth is \$14.50 going and coming in addition.

We have sufficient work to keep us busy but if as many as 20 wish to go on a chartered bus, we can arrange it for a round trip fare of only \$22.50.

Tentative plans are to leave Jackson Tuesday morning, May 10, stop overnight at Gainesville, Ga., arriving at Richmond late Wednesday afternoon. The return trip would be by a different route, thus giving an opportunity to see more places.

Those interested write the undersigned at once.

A. L. Goodrich,
P. O. Box 530, Jackson, Miss.

—o—
THANK YOU

Mrs. E. C. Pitts, Brookhaven; Mr. R. M. Sumrall, Sumrall; Miss Ruth Larson, Brandon, R. F. D.; Mrs. C. H. Woodham, Montrose; Mrs. Ethel Cooper, Eupora; Rev. B. E. Phillips, New Hebron; Mrs. H. J. Rushing, Olive Branch; Mrs. C. E. Osborn, Learned; Mrs. A. E. Dean, Arcola; Mr. C. E. Stuckey, Star, R. F. D.; Rev. R. L. Breland, Coffeeville; Mrs. Clarence Smith, Pontotoc; Goodwater Baptist Church; Marion Baptist Church, Lauderdale County; Pope Baptist Church; Farmhaven Baptist Church by Dr. E. E. Kitchens, Clinton; Pass Christian Baptist Church; Ruth Baptist Church, Lincoln County; Salem Baptist Church, Lincoln County; Merigold Baptist Church, Bolivar County; W. M. U. First Baptist Church, Meridian; Mrs. A. H. Bishop, Marion; Mrs. Fred Barham, Crenshaw, for subscriptions sent in.

Thursday, March 31, 1938

THE IMPERATIVE OF SOUND DOCTRINE

Titus 2:1

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Note:—Founder's Day address, Southwestern Baptist Theological Seminary by Dr. J. H. Pace, pastor First Baptist Church, Beaumont, Texas, on the thirtieth anniversary of the granting of the Seminary's charter, March 14, 1908.

Everyone who was privileged to know Dr. B. H. Carroll, and to understand in some measure the significance and mission of a worthy Theological Seminary, recognizes the propriety of this occasion. More marvelous than His material creation are the spiritual blessings that God has given to men. Everyone who came under the personal influence of the founder of the Southwestern Seminary is fully assured that God worked out a large measure of His divine purposes in that noble life.

As Jacob, "who gave us this veil," to furnish refreshing waters to thirsty multitudes who journeyed along the centuries, so Dr. B. H. Carroll has left this noble institution to refresh the spiritual life of a host of the passing prophets of God. Every man familiar with the history knows that God had a dynamic purpose in the life of the founder of this noble seminary.

We have chosen for our theme today: "The Imperative of Sound Doctrine."

Divine Purposes Verified In the Life of Dr. B. H. Carroll

If any man of recent generations loved the truth, sought to discover, understand it and present it clearly, that man was the founder of this Seminary. He believed the Bible to be the Inspired Word of God and taught this fact with an ever increasing emphasis. We have not had a noted preacher of modern times more devoted to the development and presentation of sound Christian doctrines, than was Dr. B. H. Carroll. It would have been in keeping with his noble soul to have often said, "But speak thou the things which become sound doctrine." Dr. Carroll emphasized the imperative of truth clearly presented and faithfully defended. Sound Christian doctrine is that which is true and incorrupt. Such doctrine is the teaching that does not deviate from the truth as revealed in God's Word.

I can think of no better way to pay fitting and loving tribute to the life of Dr. B. H. Carroll than to point out, as I may be able, how that certain great promises of God's Word were verified—were fulfilled in his life and works.

Let us take two or three familiar passages. First, "Now faith is the substance of things hoped for, the evidence of things not seen." Those of us who were privileged to sit under the personal instruction of Dr. Carroll and hear him speak of plans of God's work, could but marvel at his faith, his faith in God and in His divine purposes for the salvation of men and the advancement of the kingdom of heaven. A mother promises weeks before Christmas a beautiful doll to her little daughter. One day the mother discovers the little girl with a bed prepared and food set beside it. She plays mother and talks to the doll in the bed. The bed, the food, are the substances to the doll that in a true sense is already a reality to the child, all because of her faith in her mother's promise. Just so some of us heard Dr. Carroll, long before this Seminary stood upon this eminence, talk and plan for it. He visualized its buildings, and through the clear eye of faith he could see young men and women by the scores gathered in the class rooms to sit under the instruction of faithful men and devoted to God's Word and the salvation of a lost world. Because of his faith in Almighty God, these buildings, this faculty, this student body, were all a glorious reality to him.

Is it not true that because many of us fail to exercise the reach of faith we thus fail to move forward in the accomplishment of great and mighty things for God. This blessed institution could not have been founded by a man of lesser faith and deeper convictions as to the purpose and plan of God in his life. Yes, the founder of this institution was a man of strong

faith, a faith that enabled him to face criticisms, to move forward when, from the human viewpoint, there was no justification, and to build when there was no promise in the circle of mere human understanding to insure success. Who could look upon Dr. Carroll and hear him project his plans far into the future, for the on going of the kingdom of God, without being reminded of Moses, the man of daring faith, who as the servant of God forsook Egypt, not fearing the wrath of the King: for he endured, as seeing him who is invisible.

Take another passage strangely verified in the life of Dr. Carroll. This one is from the account of Paul in his meeting with the Ephesian elders. In that presence the strong apostle declared: "I am bound in the spirit unto Jerusalem not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying, that bonds and affliction abide me. But none of these things move me, neither count I my life dear unto myself so that I might finish my course with joy and the ministry that I have received of the Lord Jesus, to testify the gospel of the grace of God." There would be no special profit here to discuss the discouragements that Dr. Carroll faced as he carried forward the worthy movements that have materialized into institutions of power and blessing to unnumbered multitudes. Suffice it to say that in the spirit of Paul, as he faced these discouragements and difficulties, he could ever proclaim, "none of these things move me, neither count I my life dear unto myself so that I might finish my course with joy and the ministry which I have received of the Lord Jesus." He was a man of deep convictions, determined in purpose, and moved forward to the goal before him with the tread of a conqueror. What an inspiration he ever proved by this spirit to those who sat under his ministry and instruction. The inspiration of his masterful physique, his measured sentences by which he clearly expressed his convictions and pictured before the minds of his listeners, the things to be accomplished, always put iron into their blood. The noble church that God developed through his ministry, his commentaries on the Bible and other writings that he gave to the world, together with this Seminary, all move forward with ever increasing blessings to verify his wisdom and foresight. His belief in the purpose of God in his life, enabled him to say in the face of all difficulties, "none of these things move me."

Let us take one other passage. The passage we are about to quote was given to encourage the early Christians who were all but overcome by the early persecution heaped upon them by unbelievers and a merciless government. These are the words: "Here is the patience of the saints. Here are they who kept the commandments of God and the faith of Jesus. And I heard a voice from heaven saying unto me, write, blessed are the dead who die in the Lord from henceforth. Yes, saith the spirit, that they may rest from their labors: and their works do follow them." Weymouth, Moffatt, Goodspeed and Worrell, supported by the Greek, translate this passage with the sense that what they have done, referring to the Christians who have departed, will go with them. I am persuaded in the light of other scripture teaching that the good work of departed Christians continues as a vital force here upon earth long after such believers have gone to the Father's house. As the light of a star falls for centuries upon the earth after the star has been blotted from the firmaments, so the good works of the believer go on to bless coming generations long after he has departed to heavenly rest. Is this truth not verified before our eyes and in the experiences of those of us who have come under the influence of this institution?

Brethren, my heart is inspired and encouraged by this thought. That if we learn sound doctrine and live these truths before our people in the spirit of Christ, we may rejoice to know that though as a worker we are called from our service, our works continue to bear fruit long

after we are seen face to face no more.

The Imperativeness of Sound Doctrine

We do not attempt to speak for other seminaries, but all of us may rejoice in the fact that this noble institution and our Southern Seminary, are given in great devotion to teach God's Word as the inspired revelation from Him. The men of these two faculties are not only scholars of note but are men whose lives daily reveal the fact that they have discovered, live and teach sound doctrines.

Sound Christian doctrines are imperative if men are to know their real nature and come to a saving knowledge of the true God. There are numerous teachers, movements and institutions who give themselves in an attempt to justify, glorify or excuse the real nature of man. While science, so called, philosophy, poetry and art for the most part glorify man, the Inspired Word of God alone reveals his fallen and sinful nature. The departments of knowledge mentioned above, with other forces, have through the long centuries attempted to teach and lead the unregenerate nature of man to produce the fruits of righteousness. However, times and instances without number have proven that this is an impossibility. That man is sinful by nature is a sound Bible teaching. At the very center of life for every man is the need of the sound doctrines that reveal his sinful nature, his guilty distance from, and his imperative need of God.

The imperativeness of sound doctrine is seen again in the redemptive truth of the gospel of Jesus Christ, the Son of God. That there is one and only one power that can change the sinful nature of man, is clearly taught in the Inspired Word of God and verified in the experience of the race. Without the proclamation of this sound doctrine of redemption in Jesus Christ there is no hope for time or eternity for man or civilization. It has been demonstrated over and over again through the long history of the race that man left in his unregenerate nature destroys himself and as well the unstable civilization that he may develop. The only real hope for the individual and for civilization is found in the power of God to change human nature through a divine miracle of grace. Many substitutes for this sound doctrine have been tried and failed over and over again.

It would not be possible in the brief period of this message to direct attention to any considerable number of the many true doctrines taught in the N. T. In fact, to direct attention to these is not the primary purpose of this message, but rather to emphasize their imperativeness. The speaker is not presuming to call attention to sound doctrines because of any apprehension that such are not faithfully and clearly understood and as well forcefully taught in this institution. We rather direct attention to their imperativeness for the reason that the founder of this institution placed such strong emphasis on this truth.

As stated by a former Texan, and honored president of the Southern Baptist Convention, Dr. George McDaniel, "Baptists are glad to hold many doctrines in common with other Christians. Among these are the inspiration of the scriptures, the doctrine of the trinity, the ruin wrought by sin, salvation through Christ and the future rewards of the righteous and the punishment of the wicked. These are equally dear to us and to Christian friends of other denominations." But Dr. McDaniel states further some sound doctrines that are distinctive with Baptists. They are: "First, we believe that the N. T. is the sole and sufficient rule of faith and practice. Second, we believe in individual responsibility to God for the performance of duties. Third, we believe that a church is a body of baptized believers equal in rank and privileges, administering its own affairs under the headship of Christ." These distinctive doctrines of the Bible have been so ably discussed by Dr. McDaniel and other Baptist writers that anyone desiring to learn more of them can do so by consulting their productions.

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We cannot, however, fail to recognize that there are bound up in these distinctive doctrines of Baptist some fundamental truths essential to the life of Christianity and the kingdom of God.

Furthermore, our belief in individual responsibility to God for the performance of duty is another vital N. T. doctrine that needs an ever-increasing emphasis if our Christianity is to win its way in this world. That men are saved as individuals and as individuals are accountable unto God, is not only taught in the N. T. but has been defended and proclaimed by Baptists through all the history of Christianity. The drift today toward the union of all religious faiths even at the sacrifice of sound doctrine is a dangerous one. May Providence hasten the day of union, but it must be on the basis of sound N. T. doctrine if it is to endure. A union on any other basis would be so only in name and would lead to further divisions.

We briefly emphasize two other points. First sound doctrine, clearly stated and faithfully proclaimed, is imperative to the preservation of Christian evangelism and the development of worthy Christian characters. Such doctrines must be our joy if we grow a strong Christian fellowship of cooperation. Sound doctrine is imperative if we are to establish and grow true N. T. churches and maintain worthy institutions for Christian training. It must be so if we minister in the spirit of Christ to the sick and suffering of humanity. Furthermore, sound doctrine is essential if, as Christians, we are to leave to future generations a worthy literature that will endure against the corruptions of time and the wastes wrought by the ungodliness of future generations.

That this matter of sound doctrine has its application in individual life is made evident in the teachings of the scriptures. In Paul's word to Titus he indicates that there are certain people who profess that they know God; but in works they deny him, being abominable and disobedient and to every good work reprobate. Then he urges, "but speak thou the things that become sound doctrine that aged men be sober, grave, temperate, sound in faith, in patience." Let us make this matter of sound doctrine a personal equation in the life of every individual. If we are to preserve the home, the church and the state, we must recognize the imperativeness of true beliefs, faithfully taught and earnestly lived.

—BR—

PROGRAM OF SOUTHERN BAPTIST CONVENTION

Richmond, Va., May 12-15

—O—

Thursday

Morning Session:

9:30—Worship in Song.

The music throughout the Convention will be in charge of Prof. R. Inman Johnson, Louisville, Ky.

The Scriptures.

Prayer.

9:40—Report of Registration.

9:45—Report of Committee on Order of Business.

9:50—Address of Welcome—Dr. Douglas S. Freeman, Governor James H. Price.

Response—Bracey Campbell, New Orleans, La.

10:10—Address of President—John R. Sampey, Louisville, Ky.

10:45—Fraternal Delegate—E. V. Pierce, Minneapolis, Minn., President Northern Baptist Convention.

11:15—Appointment of Committees.

11:30—Convention Sermon—E. P. J. Garrott, Conway, Ark.; Alternate, E. H. Westmoreland, Leland, Miss.

12:30—Adjournment.

Afternoon Session:

2:00—Worship in Song.

Prayer.

2:15—Study of Conditions and Needs of Church Music—J. W. Storer, Tulsa, Okla.

2:45—Negro Ministerial Education — Ryland Knight, Atlanta, Ga.

3:15—Preparation of Statement on Inter-denominational Movement — George W. Truett, Dallas, Tex.

4:00—Study of Organizations with view of Coordination and Correlation—M. E. Dodd, Shreveport, La.

4:15—Miscellaneous Business.

4:30—Adjournment.

Evening Session:

7:30—Worship in Song.
Special Music—United Choirs.

Prayer.

7:45—W. M. U. Work—Mrs. W. J. Cox, Memphis, Tenn.

8:15—Home Mission Board—J. B. Lawrence, Atlanta, Ga., Executive Secretary.
Annual Report.
The Work and the Workers.

9:30—Adjournment.

Alternate Service:

8:00—Grove Ave. Baptist Church — Evening Worship—C. M. Prickett, Richmond, Va.
The Home Mission Board will present the Work and the Workers.

—O—

Friday

Morning Session:

9:00—Worship in Song.
The Scriptures.

Prayer.

9:10—Reading of Journal.

9:15—Sunday School Board—T. L. Holcomb, Nashville, Tenn., Executive Secretary.

10:15—The American Bible Society—Francis C. Stifler, New York City.

10:30—The Executive Committee — Austin Crouch, Nashville, Tenn., Ex. Secty.

11:00—Discussion of the Report.

11:30—The Cooperative Program—J. E. Dillard, Nashville, Tenn.

12:15—Adjournment.

Afternoon Session:

2:00—Worship in Song.

Prayer.

2:15—Hospital Commission—Louis J. Bristow, New Orleans, La., Secretary.

2:30—Relief and Annuity Board—Thos. J. Watts, Dallas, Tex., Executive Secretary.

3:15—Committee on Boards—J. Clyde Turner, Greensboro, N. C.

3:30—Committee on Time, Place and Preacher.

3:45—Committee on Resolutions.

4:00—Election of Officers.

4:30—Adjournment.

Evening Session:

7:30—Worship in Song.
Special Music—Men's Glee Club, University of Richmond.

Prayer.

7:45—Memorial to Luther Rice — Charles A. Jones, Columbia, S. C.

8:00—Foreign Mission Board—Charles E. Maddry, Richmond, Va., Executive Secretary.

The Annual Report.

The Work and the Workers.

9:30—Adjournment.

Alternate Service:

8:00—Grove Ave. Baptist Church — Evening Worship—W. C. James, Richmond, Va.

Foreign Mission Board, R. S. Jones, Home Secretary, The Work and the Workers.

Saturday

Morning Session:

9:00—Worship in Song.

The Scriptures.

Prayer.

9:15—Reading of Journal.

9:20—Calendar of Denomination Activities—T. L. Holcomb, Nashville, Tenn.

9:30—Baptist Papers—J. W. Cammack, Fork Union, Va.

10:15—Baptist History—W. O. Carver, Louisville, Ky.

10:45—Baptist Brotherhood of the South—J. T. Henderson, Knoxville, Tenn., Gen. Secy.

11:30—Business and Resolutions.

11:45—"The Revival We Need in the Churches"—J. Howard Williams, Amarillo, Texas.

Afternoon Session:

2:00—Worship in Song.

Prayer.

2:15—Education Commission—Charles D. Johnson, Chairman, Blue Mountain, Miss.

2:45—Southern Baptist Theological Seminary—John R. Sampey, Louisville, Ky., Pres.

3:00—Southwestern Baptist Theological Seminary—L. R. Scarborough, Seminary Hill, Texas, President.

3:15—Baptist Bible Institute—W. W. Hamilton, New Orleans, La., President.

3:30—American Baptist Theological Seminary—E. P. Alldredge, Nashville, Tenn., Acting Executive Secretary.

3:45—Social Service Commission—A. J. Barton, Wilmington, N. C., Chairman.

4:15—Miscellaneous Business.

4:30—Adjournment.

Evening Session:

7:30—Worship in Song.

Special Music—Virginia Union University Choral Club.

Prayer.

7:50—Public Relations—Rufus W. Weaver, District of Columbia, Chairman.

8:10—Address—J. H. Rushbrooke, London, Eng., Exec. Secretary, Baptist World Alliance.

8:45—Address—M. E. Dodd, Shreveport, La.

9:15—Adjournment.

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Sunday

Morning Session:

9:30—Southwide Sunday School Workers in the Sunday Schools of Richmond.

11:00—Worship in the Churches—Visiting ministers in pulpits.

Afternoon Session:

2:30—Worship in Song.

Prayer.

2:45—Christ and the Country Church—"The Problem in Perspective"—J. W. Jent, Shawnee, Okla.

Five ten-minute discussions on Rural Church Problems by men who have solved some of them:

1. "Building a Rural Church House"—Wyman Reese, Denmark, S. C.

2. "Building a Rural Sunday School"—J. E. Hall, Lavonia, Ga.

3. "Building an Evangelical Church in the Country"—T. B. Lackey, Okla.

4. "Building a Rural Association"—C. M. Goforth, LaGrange, Ga.

5. "Organizing and Enlisting a Rural Church"—T. W. Tippett, Atlanta, Ga.

Address—"The Contribution of the Country Church to Southern Baptist Life and Work"—W. R. White, Oklahoma City, Okla.

4:15—Adjournment.

Evening Session:

7:00—Southwide Baptist Training Union Mass Meeting—

In charge of Baptist Training Union Department, Baptist Sunday School Board, Nashville, Tenn., J. E. Lambdin, Secty.

8:15—The President-Elect.

8:30—Sermon—George W. Truett, Dallas, Tex.

9:15—Adjournment.

The Committee on Order of Business:

Theodore F. Adams, Chairman, Richmond, Va.

L. R. Christie, Tallahassee, Fla.

E. B. Willingham, St. Louis, Mo.

Robert G. Lee, Memphis, Tenn.

J. M. Dawson, Waco, Texas.

—BR—

Our meeting begins at West Laurel April 3. Brother "Scotchie" McCall of Philadelphia is to preach; and the singing will be conducted by our own director, brother Waddell Valentine. We have much to challenge us. The need is great and the fields are white unto harvest. We also have much to encourage us. We have a strong group of willing people; and we have the promise of our Lord to be with us all the days. Brethren, pray for us at West Laurel.—J. H. Street, Pastor.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Corresponding Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson
Mission Study—Mrs. J. H. Nutt, Rosedale, Miss.

Stewardship Leader—Mrs. Galla Paxton, Greenville, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

Golden Jubilee W.M.U. Convention—New Albany, Miss., April 5-7



THE Y. W. A. COUNCIL OF BLUE MOUNTAIN COLLEGE

This organization will be hostess to the Woman's Missionary Union Convention at Blue Mountain College Thursday afternoon, April 7, to the Golden Jubilee tea, which will follow the closing session of our convention in the college chapel.

Plan to stay until the last word is spoken.

A special feature of our convention will be opening the Book of the Years. At that time we will have the highlights of the past sixty years presented by various women dressed in the costumes of the age represented. The first 15 societies in 1879 will pass before us. Make your plans to be present with us.

—o—

AN URGENT MESSAGE—AN EMERGENCY CALL—TO FORMER B. M. C. STUDENTS AND FRIENDS

The following letter is self-explanatory. It was written by Mr. Harold H. Snuggs, treasurer of our South China mission, to Dr. Chas. E. Maddry, executive secretary of our Foreign Mission Board, who forwarded copy of same to me.

“Dear Mr. Maddry,

I am in the Hongkong office enroute to Canton. Two days ago, I left Canton for Hongkong to attend to certain details arising here, and also to spend Thanksgiving Day with the family and friends on Cheungchau Island. It was also expected that I would have a few days at the Hongkong office to catch up with my neglected correspondence, since I could dictate the letters to the stenographer. This and other duties would have taken my full time until the end of the week and then early next week I would have been on hand to have helped move my family from the island to a flat in Kowloon City, where they would not be subject to the bitter winds prevalent on Cheungchau Island. However, yesterday's bombing of Canton City has changed everything, and after hurriedly eating Thanksgiving dinner I left the Island and am to



MISS EDWINA ROBINSON
State Young People's Secretary



MISS JANE PINNIX
State W.M.U. Field Worker

newspaper information our compound was spared.”

Yours sincerely,

H. H. Snuggs.

You can well imagine my feeling of responsibility upon receipt of this letter and I am eagerly hopeful that the response to my “Emergency Call” at this time may be prompt and generous.

Of course, \$400.00 per month, Honk Kong currency, is not so large an amount in U. S. money, but not knowing what the rate of exchange may be in these war times, I am at a loss to know what to set as our goal. However, judging from my past experience with the rate of exchange (which is always fluctuating) and from Mr. Snuggs estimate of \$400.00 per month, Honk Kong currency, I believe \$2,500.00 U. S. currency would take care of the situation for the year.

With our goal at \$2,500.00 and amount received to date, January 20, 1938, (including the semi-annual interest on endowment fund) only \$543.60, we lack \$1,956.40 of reaching our goal. You can readily see the need for generous and general giving.

Let your gift come now, if possible, or before April 1st, the close of our fiscal year.

With gratitude for your help in this good work in the past, and trusting you may be able to help again in this time of special need,

I am hopefully yours,
Mrs. T. C. Lowrey, Cor. Sec.-Treas.
The American Mo Kwong Board.

Pastor B. Locke Davis expects to be back in his pulpit next Sunday after a few Sundays of absence caused by sickness.

On last Sunday Rev. A. L. Goodrich preached the commencement sermon for Linwood school in Neshoba County, and had a good word to say later to a group of Baptist people in the nearby church.

Pastor A. C. Parker, Petal, Miss., whose special meetings are to begin April 3rd is to have with him Dr. W. A. McComb of Mississippi City. The meetings are planned to run for one week. They request their friends and all who read this to pray for God's power to manifest itself, for God's glory in these meetings.

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Thursday, March 31, 1938

THE BAPTIST RECORD

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The Baptist Record

Published every Thursday by the Mississippi Baptist Convention Board

Baptist Building
Jackson, Mississippi
R. B. GUNTER, Cor. Secretary
P. I. LIPSEY, Editor
A. L. GOODRICH, Cir. Manager

SUBSCRIPTION: \$1.50 a year, payable in advance.

Entered as second-class matter April 4, 1918, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

Our Advertising Department is in charge of Jacobs List, Inc., Clinton, S. C. Soliciting Offices: E. L. Gould, Manager, New York Office, 40 Worth Street, New York, N. Y.; J. Archie Willis, 162 E. Ohio Street, Chicago, Ill.; Geo. F. Dillon and Julian A. Kirk, 500 National Fidelity Life Building, Kansas City, Mo.; G. H. Ligon, 421 Biltmore Ave., Asheville, N. C.; J. W. Ligon, 129 Park Drive, N. E., Atlanta, Ga.

EAST MISSISSIPPI DEPARTMENT

By R. L. BRELAND

MRS. A. N. MORGAN

Mrs. Margaret Candacy Morgan (nee, Simmons), departed this life March 9, 1938, at her home near Lake, Newton County. She was born July 15, 1859. September 18, 1883, she was married to A. N. Morgan. Seven children were born to this union, three of whom still live. The surviving children are Mrs. W. H. Hughes of Canton; Homer and W. D. Morgan of Lake. She is also survived by her husband. Ten grandchildren and one great-granddaughter also survive her.

She joined the Baptist church when seventeen years old and was a consistent member until death. She was a member of Hazel Baptist Church at her death. The writer was her pastor for a number of years and found her to be loyal to her church, devoted to her family, kind and loving to all she knew. She was the preacher's friend. One of the best friends this writer ever possessed.

She was buried in Pine Ridge Baptist Church Cemetery. Rev. Clyde Bufkin conducted the service, assisted by Rev. L. L. Matheny. In her going the writer feels a personal loss as she and all her family were always his very best friends. May the Lord comfort the aged husband, children and other sorrowing ones. "She is not dead, but only sleeping; gone to that land of no more weeping."

—o—

FUNDAMENTALISM

A recent question was, "Are you a fundamentalist?" My answer was, "yes and No." It must first be settled what is fundamentalism. If it means to take the Bible for what it means and let it mean what it says, then I am a fundamentalist (always with a small 'f'), but if it means emphasizing one or two doctrines to the neglect of others, or creating division in Baptist ranks, or sowing discord among the brethren, then I am not a fundamentalist.

I have heard a great deal about fundamentalism recently. As I have

studied the position of the so-called "Fundamentalists" I find that their chief claim to fundamentalism is bound up in the second coming of Christ. That is a fundamental doctrine but it is not the only doctrine, neither is it the greater doctrine. I believe in the second coming of Christ—I presume that I would be classed as a pre-millennialist, but I believe also just as strongly in salvation by grace, the death, burial and resurrection of Christ, all lost without Christ and many others. I try to emphasize all of them and not become lopsided. As often as occasion permits I preach on all the fundamental doctrines of the Bible. If that bars me from the ranks of fundamentalists then I am barred. If we will preach the gospel, which is the death and burial of Christ as stated by Paul, and people believe that they are saved forever, and the matter of the second coming of Christ will take care of itself. Get them to believe in Christ, which is the way to be saved, and all other doctrines will right themselves in the minds and hearts of all Christians.

—o—

While in Neshoba County recently I met Rev. Beecher Nicholson. He is a young preacher, recently ordained, and he is busy for the Lord. He serves as pastor of Mt. Olive and Salem Baptist churches in Neshoba County and Pearl Hill and Sunrise Baptist churches in Leake County. May the Lord help him to become a power for Him.

Rev. J. W. Jones of the northern part of Neshoba County is preaching to Pearl Valley Baptist Church at present. This church is in a law suit over possession of the building. Wonder how they interpret what Paul said: "Dare any of you, having a matter against another, go to law before the unjust, and not before the just?" I Cor. 6:1. Brethren should not go to law one with the other.

Rev. D. A. McCall is kept busy these days talking to schools. He gives two or three days each week lecturing and preaching over the state. Much good may be accomplished.

I notice that Rev. J. T. Fowler of McCool, Miss., recently celebrated his eighty-ninth birthday at the home of his daughter, Mrs. P. N. Mabry, of Boyle. For a number of years brother Fowler was superintendent of public education of Attala County. He has lived a long and useful life, and may his last days be his happiest.

Rev. S. P. Goree lives at Clarksdale, Route 2. If his services are desired by any church communicate with him.

I noticed in the papers that Rev. R. A. Eddleman, of Port Gibson, last week was in the Baptist Memorial Hospital, Memphis. Trust he is out and much improved.

Two months and the Southern Baptist Convention will convene in Richmond, Va. Let plans be made for attending this very important meeting.

—BR—

"Did he take his misfortunes like a man?"

"Precisely. He laid the blame on his wife."

RESOLUTIONS

—o—

Whereas, our Heavenly Father in His infinite wisdom has called home our beloved friend and former pastor, brother J. D. Fulton.

Whereas, during his twenty-eight years of faithful ministry in this community many were won to Christ and inspired to better and nobler living by his teachings and influence.

Whereas, as an expression of our deep grief in the loss of brother Fulton and in an effort to express to his bereaved family our deepest sympathy in their sorrow, therefore,

Be it resolved by the membership of Salem Baptist Church, that we bow to the wisdom of our Heavenly Father in the knowledge that the good influence of brother Fulton will live on forever in the hearts and memories of those whose lives he touched and,

Be it further resolved that a copy of these resolutions be spread upon our minutes, a copy sent to the family, and copies sent to the Winston County Journal and The Baptist Record for publication.

R. H. Wroten
Earl Winstead
Mary Leslie Poole
Committee

Gholson, Miss.

—BR—
LELAND CHURCH

—o—

Last week the Leland Baptist Church held its fourth annual Training school which proved the largest and best that we've ever had. This was a Mission School with six Mission classes taught each evening, Monday through Friday. There were over 200 enrolled in the school, with an average attendance of 166 for the week. Supper was served at 6:30 each evening by the W. M. S. circles. Two forty-five minute class periods followed, separated by an inspirational period at which time the school assembled for a "Missionary Movie." Five reels showing missionaries and their work in China were secured from the Foreign Mission Board and shown to the school. This was a very attractive and interesting feature.

The faculty assembled for the school was a choice group. We had with us the following:

Miss Juanita Byrd, missionary to Shanghai, China, who taught a large class of young people "Living Issues of China."

Miss Jane Pinnix, field worker of Mississippi W. M. U., who taught our W. M. S. class "Christ or Chaos."

Rev. W. C. Hankins, pastor Indianola Baptist Church, who taught the men of the church "Into All the World."

Mrs. Clyde Hankins, Indianola, Miss., who had the Juniors in a study of "Trail-Makers in Other Lands."

Miss Miriam Daffin, church secretary of the First Church, Greenwood, who taught a large class of Intermediates "Messengers of Light."

Mrs. E. H. Brantley, leader of the

BABY CHICKS

From pure bred, bloodtested breeders. We hatch the year round.

Write for free folder

LOUISIANA HATCHERIES

C. J. Tricou

(Louisiana's Largest Hatchery)
621 Baronne St., New Orleans, La.

Story Hour in First Church, Greenville, who led the Story Hour of the school, assisted by Miss Mabel Coalter of our church.

Having these fine leaders direct our study of the five subjects listed above, certainly increased our knowledge of and our love for the great missionary cause as it stands over all the world today.

We are especially grateful for having been able to secure Miss Juanita Byrd for the days of this special missionary endeavor. How challenging is her witness for the Lord—how ably does she bear the light!

Elois Tolar, Secretary

—BR—

FOR FIVE MORE

—o—

As associational Sunday school superintendent I pledged my earnest efforts to organize five Sunday schools in Noxubee County. I found a group of people in a section of the town of Macon who do not attend Sunday school in town, and who could not be enlisted. I organized a school of a present membership of forty-five.

I am now soliciting funds to supply a permanent meeting place for this group. I am giving them as many preaching services as I can, aside from my other pastoral work.

On the past Sunday I organized a school at Pine Grove Church, Mashulaville, with thirty-eight present.

I hope to organize the other three soon, and still others if needed.

On the second Sunday I organized a school at Spring Valley Church in Webster County of which I am pastor.

I ask all the Christian people to pray with me that we make our Christian organizations go forward, thus glorifying our Heavenly Father.

—C. S. Mullins

—BR—

"Yes," said the explorer, "I was once so hungry that I dined off my pet parrot."

"What was it like?"

"Oh, very nice."

"Yes, but what did it taste like?"

"Oh, turkey, chicken, wild-duck—that parrot could imitate anything!"

—Ex.

Mothers Recommend Cardui

Certain functional pains with which many women are afflicted are known to have been relieved—in a harmless manner—by the medicine, CARDUI. Mothers have recommended it to their growing-up daughters for over fifty years.

Besides easing certain pains, Cardui aids in building up the whole system by helping women to get more strength from their food. Thousands of women testify Cardui has benefited them. Of course, if it does not benefit you, consult a physician.

Cardui, for women, is sold by druggists. (Pronounced "Card-u-i.")

NEW Enjoy Extra Dollars

Simply show friends and others our lovely "Sunshine" Cards with Scripture texts for Easter, Mother's Day, and Everyday use. Extra earnings on fast selling "Bill-O-Sunshine" Cards. Write for free folder. Write to Sunshine Line, 1000 Broadway, New York, N. Y. Demand everywhere. Easy, pleasant way to turn idle hours into cash. Join with hundreds now rendering Christian service. Get early start. Cash not required. Write today for free help. (Service from Sacramento and Toronto)

Write to: Gospel Trumpet Co., 1881 Anderson, Ind.

Sunday School Lesson

Prepared by
L. B. CAMPBELL

(These comments are based on the International Uniform Sunday School Lesson Outline, copyrighted by the International Council of Religious Education, and used by permission.)

Lesson for Sunday, April 3 THE SERVANT-SON SERVING GENTILE DOGS Mark 7:24-37

Once again our Lord goes off and leaves the crowd. His going was likely caused by the bitter and active hatred of the Pharisees. On this occasion He journeys westward down into the plain of Phoenicia. This name was at first applied to the plain along the Mediterranean coast, about 28 miles long, by one mile broad. Upon this coastal plain were situated the ancient cities of Tyre and Sidon. Tyre was situated some 20 miles south of Sidon, and was 100 miles as the bee flies northwest of Jerusalem. Thus the journey which Jesus with His disciples made upon this occasion was not very long. Tyre was some 35 miles, and Sidon 55 miles from the shore of the sea of Galilee, where Jesus was, very likely in the city of Capernaum. The population of the Phoenician plain was heathen, but a people active, commercial, and manufacturing: wealthy, luxurious, and dissolute. Into this plain, and very likely into the city of Tyre came Jesus seeking safety, seclusion, and repose.

I. The Savior Who Could Not Find Concealment. Vv. 24, 25.

"He arose, and went . . . and entered into a house, and would have no man know it: but He could not be hid." For a woman whose young daughter had an unclean spirit, heard Him."

1. The Lord Jesus is not hidden. The Old Testament is full of Him in a revelation which only those who will not see can possibly miss. His shaping hand is seen in all the creation, the glory of His presence shines as the central sun in all the stately steppings of God through all the long centuries covered by Old Testament history. His coming is the splendid promise held before the saintly souls of yore by every seer to whom was vouchsafed a glance into the future, and through whose lips God trumpeted His prophecies of the coming day of glory when He should visit His people with the gospel of His saving grace. The Lord Jesus is not hidden now. He is plainly seen by those who train their eyes to see, and He is plainly heard by those who have ears attuned to hear the voice that speaks peace to the faithful heart.

2. The Lord Jesus ought not to be hidden. He said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12). Do any attempt to hide Him? Yes. Who, then? Think it over. Those who by their words and works seek to obscure and blot out His glory.

3. The Lord Jesus can not be hidden. All things are preparing for His coronation. All things are, consciously or unconsciously, being shaped to the time when the clouds shall shine with His glory. Every knee, willingly or unwillingly, shall bow to Him, and every tongue, willingly or unwillingly, shall confess Jesus Christ as Lord. For Christ all the machinery of providence is kept in beneficent motion; all persons, all things, all events, are now under His rule.

Those who seek Him find Him always. Where any heart throbs with faith in Him, wherever any faintest flame of faith trembles upward in effort to light His blessed face, there is He found to reward the search of the loving, trustful heart. No man seeks Him in vain.

II. The Heathen Woman Whose Search Secured Its Object.

A Syrophenician woman, a heathen by religion, a Greek by language, a descendant of the Canaanites of the Old Testament, had a daughter who was possessed with an unclean spirit. Matthew quotes the mother as saying (Matthew 15:22), "My daughter is grievously vexed with a demon." This Syrophenician mother heard of Jesus, learned that He was in a house in her vicinity, came into the house where He was, fell at His feet, and begged Him to save and cure her daughter. Turn to Matthew 15:22, and read his account of the first words in which this woman addressed our Lord. "Have mercy on me, O Lord, thou Son of David." He might have said, "Have mercy on you? Why, I see nothing wrong with you. You appear to me to be in perfect health." "But, O thou pitiful, merciful son of David, it is my daughter." "Oh, now, is that a matter to trouble you? I thought you were in anguish yourself." "O Lord seest thou not mine anguish? My daughter, my daughter, is part of me, and that which lays hold of her grasps me as well. Her terrible plight lays upon me a burden greater than I can bear."

At least that would be true to life. That which bruises a child tears the heart of its mother, if that mother be worthy of her calling. Her child is part of her, and what touches her child to harm or to help it, touches also the quivering strings of her own heart.

The interview between Jesus and the woman was somewhat like this (arranged from Matthew and Mark.)

The woman comes to the house where Jesus is in retirement, and falls down at His feet.

Woman: "Have mercy on me, O Lord, thou son of David, my daughter is grievously vexed with a demon."

Jesus, (silent): He answers her not a word.

Disciples: "Send her away; for she crieth after us."

Jesus (to the woman): "I was not sent but unto the lost sheep of the house of Israel."

Woman (bowing before Him in worship): "Lord, help me."

Jesus: "Let the children first be filled: for it is not meet to take the children's bread and to cast it unto the dogs."

Woman: "Yea, Lord: yet the dogs

under the table eat of the children's crumbs."

Jesus: "O woman, great is thy faith; for this saying go thy way; the demon is gone out of thy daughter."

"And she went away unto her house, and found the child laid upon the bed, and the demon gone out." Well, do you wonder at it? Why, the Jew in general, and the Pharisee in particular and with special scorn, used to speak of all Gentiles as "dogs," and "dog," in that quarter of the world did and does serve as the one expression which conveys the deepest contempt and hatred. So Jesus seemed to meet this woman not only with a refusal, but with contempt as well. Why did He do so? His purpose seems to have been to increase her faith by leading her to express and exercise it. So he stated her difficulty as that difficulty appeared to her, by expressing the feeling for her and all her kind which she knew the Jews had. But He did use another word for "dog" than that which the Pharisees used when speaking of the Gentiles with contempt. Just as we would speak with a sneer the word "cur" in expressing our contempt for someone whom we regard as especially contemptible, so the Pharisees used a word for "dog" when speaking of the Gentiles. But Jesus used a word which named the pet dogs which the children love, the little dogs which stay in the house, and stand under the table while the family meal is being served and partake of many a dainty morsel held under the table in the hand of the little master or

mistress that the cherished pet may come and get it. So He put a touch of infinite graciousness into the words He said to her, and she caught at once the veiled kindness, and responded to it. "I know that, in the thought of your people, I am but a dog, but I am glad that, in your thinking, I am a pet dog of the Father's children. Give me then, the portion of the household pet. Let the crumbs which the children carelessly brush off the table as they eat become my portion."

III. The Girl Whose Condition Moved Christ's Compassion.

Or did her condition move His compassion? Was it her condition or her mother's faith? Did Jesus think primarily of the demonized girl or of her faithful mother? Did the girl realize that her mother had

(Continued on page 15)

"To do good work, son, you must feel good. For instance, watch out for constipation. Experience has taught me to depend on all-vegetable Black-Draught for prompt, refreshing relief. My advice is—try Black-Draught tonight!"



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WHEN YOU TRAVEL TRI-STATE COACHES
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privileges.

**SEE
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TRI-STATE COACHES

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SUNDAY SCHOOL CONVENTION

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(Continued from page 1)
 President Davis in taking charge said this convention is typical of all that are being held in that the women are in the majority in attendance. An earnest desire was expressed that the men might come to feel that the work of promoting God's cause is a "man's job."

Brother Davis said further, that he felt the work of this convention should be enlarged and made more far reaching in its influence; that brother Williams, the Sunday school secretary in the state, should not be expected to carry all the burden. To the end of more definitely and directly coordinating this convention with our state work a committee consisting of brethren Simmons, A. B. Pierce, and Fred Smith was appointed to consider the matter and make recommendations in a report before the convention closes.

Brother Wyatt Hunter in his second "Devotional Thought" brought a message on "Hope," using the Apostle Paul as the outstanding example of this Christian virtue. The theme of the convention being "Onward for Christ," Miss Margaret Frost, a Southwide worker of the Sunday School Board, brought a message at this time on "Onward with the Children." Miss Frost related an interesting experience through which she passed in Louisville, Ky., during the Ohio River flood of last year. The suffering for want of food was great, described Miss Frost, and it being supplied to a group in one instance, they began to grasp it and in the midst of the grasping a little child exclaimed, "Ahe we not going to thank Jesus for it." This spirit of gratitude on the part of this child is in striking contrast to that of the world today and came of that child having been properly taught, said Miss Frost. The address was an earnest plea to be up and on in the interest of the children.

Miss Mary Alice Biby in her address on "Onward for the Boys and Girls" pointed out a number of ways in which the world is bidding for the boys and girls of our country and these young people are being won by these lures to lives of sin and shame. The work of the Intermediate leaders and teachers is to counter with bids for these boys and girls to lead them to the Lord Jesus and into lives of righteousness and usefulness. Miss Biby is a Southwide Intermediate worker.

The organization of the work on a county basis with a view of reaching every church with a functioning Bible school was interestingly discussed by Mr. J. N. Barnett of the Administration department of the Sunday School Board. It was a practical presentation of the work from the standpoint of the association. The suggestions made were reinforced by the answers to questions asked of the leaders in the various departments making it a congregational consideration.

Bro. Goodrich, circulation manager of the Baptist Record, in a very practical way spoke on "Onward in Knowledge." It was an encouraging report as to the interest

being taken in the denominational paper and the good effect from its wider reading. Since brother Goodrich has been serving as circulation manager the circulation has gone from 4,001 to 14,625. The knowledge of every phase of the work which is so essential in the effective performance of it, is being obtained through this increased reading of the Record by the Baptists of the state, which explains the progress being made.

Surely there is "Onward in Knowledge" through the agency of brother Goodrich.

This session closed with an address by Dr. R. B. Gunter, who is always listened to with interest and profit. The text of brother Gunter's message was the words of the Master who said: "He that believeth on me, the works that I do shall he do, and greater works than these shall he do because I go unto the Father." This declaration of Jesus as to the work of believers being greater than those of His is little short of startling, said Dr. Gunter, but it is true and is explained in the fact that He went back to the Father to become the source of power. If these works are done there must be connection with the Power House. A number of greater works were recited, among them are in preaching the word in a larger way, and in the ministering to those in need.

Second Day—Afternoon Session

The singing in the opening of the session was more nearly up to standard which indicated a large increase in the attendance due to the drifting of the rain clouds and the shining of the sun.

The third of brother Wyatt Hunter's devotional messages was brought at this time on "The Dynamic of a Vital Faith." It was an emphasis on the necessity of faith as the means to a conquering, overcoming life. There is no victorious living without a dynamic faith, declared brother Hunter.

The general assembly now broke up into the departmental conferences, each of which was directed by a trained worker either from our state force or from the Sunday School Board and the final adjournment of the session was from the conference rooms.

Second Day—Evening Session

The crowd tonight is by far the largest yet in attendance, chairs having to be placed in the aisles. A feature of the song service was a number by the B. T. U. quartette of the church.

The "Devotional Thought" of brother Wyatt Hunter at this time was the "Dynamic of the Girded Truth." What we need, said brother Hunter, is to have the truth of God about us as a belt to give strength for every task. "Let your loins be girded about with truth" was the entreaty of the Apostle Paul and his experiences gave evidence of his being a striking example of the benefit of that he was exhorting. He was ever strengthened by the truth that gave boldness in the face of the enemy, encouragement in hour of depression and victory in the day of battle. As it was with Paul so it will be with us, emphasized brother Hunter.

Continuing the theme of the Con-

vention, "Onward for Christ," Bro. W. P. Phillips, secretary of the Adult department of the Sunday School Board, spoke on "Onward for the Biggest Crowd." This crowd are the adults. A number of reasons were assigned as to why there should be a going out and on after adults. (1) They constitute the largest group; (2) they are needed for leaders; (3) they are needed to furnish the means; (4) they constitute the largest number of unenlisted; and (5) they constitute the largest number who are lost.

The committee on Resolutions appointed in the opening session of the convention made report through brother D. A. McCall in the adoption of which, hearty thanks were expressed to everyone and every institution that has had part in the hospitable entertainment of the convention.

The committee also recommended the adoption of the following resolution relative to a memorial to brother J. E. Byrd which was done.

Whereas, in the death of brother J. E. Byrd, the Sunday schools of Mississippi have lost a most efficient and devoted leader, and

Whereas, we believe the Sunday schools of Mississippi want to provide a suitable memorial in honor of his long and useful service, and

Whereas, we believe the most fitting memorial would be in connection with the Sunday school work of the Mississippi Baptist Orphanage, an institution in which all Baptist Sunday schools are interested.

Therefore, be it resolved by the Sunday School Convention in session at West Point, Miss.:

First: That the Board of Trustees of the Orphanage be requested to make the chapel of the new administration building "The J. E. Byrd Memorial."

Second: Should such request be granted, this convention pledges itself to foster a movement to induce:

(1) All Sunday schools not now supporting the current expense fund of the Orphanage, either by monthly offerings or through the Cooperative Program, to give their offerings for one Sunday in each month, during the period of the Orphanage re-building program, to the J. E. Byrd memorial.

(2) Those Sunday schools that are supporting the current expense fund of the Orphanage, as above stated, to observe "J. E. Byrd Memorial" day with a special offering, at least once each year during the period of the re-building program.

Third: That a copy of these resolutions be spread on the minutes of the convention; that a copy be sent to the trustees of the Orphanage for consideration, and in case the request herein made is granted, the secretary of this convention make suitable announcement of such action through the Baptist Record.

The committee of Efficiency presented the following recommendations which were adopted:

Your committee appointed to consider methods for better conserving the efforts and increasing the efficiency of this convention, beg leave to submit the following:

First: We recommend that the convention provide for an executive committee composed of the president and secretary of this convention along with one lay Sunday school worker for each of the eight districts as outlined in the work of the W. M. U.; these district workers to be nominated by the Nominating Committee; four for a term of two years and four for a term of three years.

The duties of the executive committee shall be to serve for the convention between sessions, bring suggestions to the convention, co-

(Continued on page 14)

"MOIST-THROAT" METHOD relieved Cough Quickly



"I couldn't stop coughing," writes Helen Smith, Springfield, Mass. "I tried everything—then a friend suggested Pertussin. Quickly my cough was soothed and relieved."

When you catch cold and your throat feels dry or clogged, the secretions from countless tiny glands in your throat and windpipe often turn into sticky, irritating phlegm. This makes you cough.

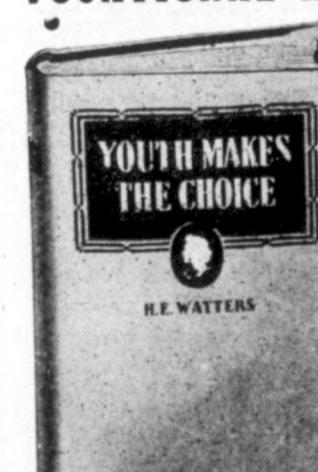
Pertussin stimulates these glands to again pour out their natural moisture so that the annoying phlegm is loosened and easily raised. Quickly your throat is soothed, your cough relieved!

A cough should not be neglected. It should have your immediate attention. Do as millions have done! Use Pertussin, a safe, pleasant herbal remedy for children, grownups. Many physicians have prescribed Pertussin for over 30 years. It's safe; acts quickly. Sold at all druggists.

PERTUSSIN

The "Moist-Throat" Method of Cough Relief

YOUTH MAKES THE CHOICE VOCATIONAL AND SOCIAL SELF-GUIDANCE



Henry Eugene Watters, A.M., LL.D. Practical, usable, reliable help on the great problems that face every youth, parent, teacher, preacher or counselor of youth. 20 chapters, 49 illustrations, 400 pages of information on how to choose a vocation, life mate, business partner, friends. Every subject vital to young people discussed by author of many years' experience as college president, during which he advised hundreds of young people. Acclaimed by educational and religious leaders everywhere. Order your copy now.

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JACKSON, MISS.

The Children's Circle

MRS. FRANCES LIPSEY STEELE

[Send all communications to Mrs. Frances Lipsey Steele, Magee, Miss.]

—o—
My dear children:

How many of you noticed a mistake in last week's Bible study, a very noticeable mistake? I'm not speaking of a matter of grammar or spelling or one of those things the teacher is always warning you about in your themes. It was the omission of a word, through some oversight, that made a difference of one hundred eighty four thousand, eight hundred fifteen Assyrian soldiers. If you did not notice it, won't you hunt up your last week's Record and find that error and insert for yourself the missing word? If you need any help you might find it by turning to II Kings 19:35. Now who will be the first to write us the correction?

Jerry Clark sends a verse from Proverbs. Although it begins "My son," it is good advice for the daughters too. I wonder if all of us are grateful enough for good fathers and mothers who try to train us up in the way we should go. Jerry must have been thinking about that or this verse would not have impressed him. He also sends a contribution to our memorial fund.

Fannie Mae Henley writes an interesting letter and encloses her Jeannie Lipsey club dues and Margaret's quarter-to-two club dues. If Mrs. McCall reads this page, perhaps she will let us hear from her.

A letter from a little lady six years old, Martha Fro Holder, recalls a friendship of a number of years ago, because I knew her mother before she was married. It seems to me that she must be named for her grandmother. She also sends an offering to be used on the memorial.

Mrs. Austin never fails us. Here is her letter with her contribution. As much as she loves flowers, I know she would enjoy these red, red roses on the archway near my window. They are so bright and red they fairly dazzle your eyes.

A sort of a travelogue from a Jeannie Lipsey club member vacationing in Florida closes our letters. I hope you will find it as interesting as I did.

And as to our finances. I said I hoped we would do better this month, and we did. I am quite pleased because it is an improvement and I know you are too. There was forty-three dollars and twenty cents contributed; of this twelve dollars and ninety-three cents goes to Mr. Mize for the Orphanage, ten dollars and forty-two cents to Dr. Hamilton toward our scholarship, and nineteen dollars and eighty-five cents for the Mrs. Julia T. Lipsey memorial. This nineteen eighty-five with the past contributions makes thirty-six dollars and thirty cents now contributed to the memorial.

Perhaps these figures will interest not only those who had a part in the contribution but some of our readers who have not yet contributed to our two causes. I say "two causes" because no matter what form the offering takes, whether it comes as a birthday offering or Jeannie Lipsey club or quarter-to-two club or memorial it goes to the orphanage or toward a scholarship for a Mississippi girl who is preparing herself for special Christian work at the Baptist Bible Institute.

It Is Dangerous

It is dangerous to sell a SUBSTITUTE for 666 just to make three or four cents more. Customers are your best assets; lose them and you lose your business. 666 is worth three or four times as much as a SUBSTITUTE.

You know when we put our money to either of these uses we are investing it where it will bear interest in the Lord's work.

With love,
Mrs. Frances Lipsey Steele.
—o—

BIBLE STUDY

Prov. 11:25. The liberal soul shall be made fat and he that watereth shall be watered also himself.

Elijah, the prophet, had been directed by the Lord to appear before the wicked Ahab, king of Israel, and tell him that there would be neither rain nor dew upon the earth until He, God, should so speak. After Elijah delivered this unwelcome message he was told to flee from the wrath of Ahab and hide by the brook Cherith where he drank the water from the brook and was fed by the ravens who brought him bread and meat in the morning and bread and meat in the evening. After a while the brook dried up and the Lord spoke to Elijah telling him to go to Zarephath, a city north of Israel in the country of Sidon. There he had commanded a widow to feed him. The drought that God had sent over the country was so severe by this time that food and water were scarce.

When Elijah came to the gate of the city of Zarephath, he saw a woman gathering sticks. He recognized her as the one to whom God had sent him, so he called to her and said, "Fetch me, I pray thee, a little water in a vessel that I may drink." As she was going to get the water, he called again to her, "Bring me, I pray thee, a morsel of bread in thine hand." Then she explained to him that she had nothing to eat in her house but a handful of meal and a little oil. She was gathering these sticks to build a fire so that she could cook some bread on the coals for her son and herself and then starve. Elijah said to her, "Bake me a little cake first and bring to me, and after, make for thee and thy son." Then he gave her God's promise that there would be enough meal and oil to last until the Lord should again send rain. She obeyed him, preparing the little cake of bread for the Lord's prophet first, and then for herself and her son. So plentiful did God make her supply of oil and meal that the three of them ate for many days, possibly a year, and the barrel of meal wasted not, neither did the cruse of oil fail, so that there was abundance for all.

—o—
Poplarville, Miss.,
March 21, 1937.

Dear Mrs. Steele:

I have been reading your page in the Baptist Record for quite a while and think it very interesting.

I am a member of the Bethel Baptist church and am 12 years old. I am sending 10 cents for which please place in the fund for the Lipsey memorial.

I like the verse in Proverbs: "My son, keep thy father's commandment, and forsake not the law of thy mother." Proverbs 6:20.

I read the Bible study in each Record and find it very good.

Sincerely,

Jerry Clark.

I believe, Jerry, you are a newcomer to our circle, and I'm sure all the other members join me in greeting you. That is such a good verse from Proverbs that you sent us. I hope you received the little copy of the book I sent you. Thank you for your contribution.—F. L. S.

—o—
Olive Branch, Miss.,
March 19, 1938

Dear Mrs. Steele:

Thank you for sending me the little book of Proverbs, and please

thank Mrs. John Lipsey for her interesting story, "Some Birds of the Rockies." We like for her and Mr. Lipsey to write about the birds and animals around their home. We went to see Walt Disney's "Snow White and the Seven Dwarfs" last Friday. It was the most interesting picture I have ever seen. I am sending my Jeannie Lipsey club dues for March and Margaret's quarter-to-two dues. I have been missing some of our J. L. Clubs, and I have been missing Mrs. Friend from Clarksdale. I hope she isn't ill. I wonder if Mrs. McCall has recovered from her accident. I often think of her and the interesting letters she would write our page.

With love,
Fannie Mae Henley

I, too, have missed some of the Children's Circle friends, and we are both hoping they haven't been ill. If Mrs. McCall is strong enough we should like to have some more of her interesting letters. Thank you and Margaret for your dues and for your regularity in sending them.—F. L. S.

—o—
Crowder, Miss.,
March 19, 1938.

Dear Miss Frances:

I am sending 10 cents for the Mrs. Lipsey memorial. My mother and grandparents lived next door to Dr. and Mrs. Lipsey a long time at Clinton, and they all loved them so much. My mother was Dora West Johnson.

I am 6 years old and study the first grade. My mother is my teacher, and of course I love my teacher.

I have a little brother Pat, 13 months old, in heaven with Mrs. Lipsey. I go to Sunday school every Sunday and when we die we can go see "Pat" and Mrs. Lipsey, can't we?

Lots of love,
Martha Fro Holder.

Martha Fro, we are glad to welcome you to our page. I wish I could see you and hear some more about your folk. They were good friends of ours. We do learn the way to heaven at Sunday school. I know you like to go. Thank you for your help on the memorial.—F. L. S.

—o—
Taylor, Miss.,
March 22, 1938.

Dear Mrs. Steele:

I am sending fifty cents for Jeannie Lipsey Club No. 8 for March, also fifty cents for our beloved Mrs. Julia T. Lipsey memorial fund.

Isn't this spring weather lovely with its flowers? Just think how beautiful heaven must be, many times lovelier than spring with its flowers and April showers. Sometimes I grow homesick for heaven.

I am wishing you great success with your dear mother's work. Pray for us with our problems.

Sincerely yours,

Mrs. M. G. Austin

We are indeed grateful to you for your continued interest and help. I do desire the friendship and good wishes of mother's friends. I believe James tells us to "pray one for another."—F. L. S.

—o—

A TRAVELOGUE

Here we are in Miami, a sparkling white city. I certainly wish you could see this beautiful place with its gardens, more tropical than those of the northern part of the state. As for the city, most of the old and poor buildings must have been destroyed by the storms. There is more white paint and more modernistic architecture than you have ever imagined existed anywhere.

The high-spot, Friday, figuratively and literally, was a ride in a dirigible, the little blimp that carries a dozen or so passengers and advertises Goodyear Rubber Company. This is my third trip in the air and it thrilled me almost as much this time as before. We got a wonderful view of the intricate arrangement of land and water, surf, bay, river, islands, and peninsulas that make up Miami. We looked down at the thousands of people on the beach from a height that made them look like so many ants. Then

the operator brought the blimp lower and lowered over a shallow place in the ocean so that we could see a number of sharks. I wonder that anyone could go into the ocean anywhere within miles of there. The blimp makes twenty or thirty minute voyages all day long.

Next day, we went to Key West. The ride from key to key, the hour and three quarter ferry trip, the queer old town, were all very interesting. It is not now a tourist town, though no doubt it will be when the long bridge is open. The architecture is said to be like that of West Indian towns. It looks like the small houses in the old part of New Orleans. No matter how old and rickety the house, it has blinds on the windows. We saw the old brick fort, used during the Civil War but apparently built long before that, and a number of old churches and buildings. The population has dwindled from its busy days in the nineties when it had 35,000 people to 11,000 population now.

On the way down, here at Vero Beach, we went through the Jungle Gardens they advertise there. They have made paths through the native forest and planted a good many tropical foreign plants. One thing I learned there was to distinguish between the cabbage palms, which are the kind common in all northern Florida and the royal palm which prevail almost exclusively here in the southern part. The cabbage palm leaves its leaf stems on the trunk which have to be pulled off to make the trunk smooth. But the noticeable difference is in the leaves.

The cabbage palm is like a palm leaf fan only more deeply cut into. The leaf of the royal palm is designed like a feather, branching out from a central line, and so is called a pinnate leaf. I think the date palm also has pinnate leaves, but is a short bushy tree. The royal palm sheds its leaves in a way that leaves the trunk smooth and the top few feet of the trunk are green. They are here in multitudes and have cocoanuts on them.

I hope you are having fine sunny weather.

—J. F. L.

FINANCIAL STATEMENT FOR MARCH

Special to B. B. I. Scholarship:	
Mrs. E. B. Traylor	\$.50
A Wellwisher	5.00
Total	\$ 5.50
Special to Orphanage:	
Mrs. E. B. Traylor	\$.50
A Sardis Baptist	2.50
A Wellwisher	5.00
Total	\$ 8.00
Mrs. Julia T. Lipsey Memorial:	
Billie Brantley	\$.10
Mrs. E. B. Traylor	.10
Wahweece Warren	.10
Jacqueline Warren	.10
Miss Leta Mae Lupo	.35

(Continued on page 13)

HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief.

It is composed of several ingredients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

CAPUDINE

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COLDS
and
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Liquid, Tablets
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first day
HEADACHE, 30 MINUTES.

Try "Rub-My-Tiam" — World's Best Liniment

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Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary
OXFORD, MISS. ♦ JACKSON, MISS.

What Others Say About the B.A.U.

Rev. W. Clyde Hankins: "In Indianola ten months ago we had only one Adult Union with a small attendance. Our entire Training Union was averaging less than fifty in attendance and enrollment. We decided to organize another Adult Union and we began this union with twelve members. We now have more than thirty enrolled in this union alone with an average attendance of about twenty-five and the other unions have grown in attendance and enrollment, too. Our Training Union averaged 123 in attendance during the month of February, and now we have an enrollment of 160. I believe the importance of the B. A. U. cannot be overestimated. We are happy to give large credit for the increased interest in our Training Union to Miss Ruth Adams, our Training Union director."

of Ruleville as a visitor for the week. All report a good week, feeling that it was not just another Training school, but that it made a real contribution to the church life. In addition to the members of the First Church attending, there were representatives from all except one of the other five Jackson churches.

Meridian B. T. U. Training City-Wide

During the week of March 6-11 seven of the churches of Meridian cooperated in a city-wide B. T. U. Training school. Rev. J. L. Boyd, pastor of Forty-First Avenue Baptist Church, served as dean of the school, and Auber J. Wilds, State B. T. U. secretary, served as director. The classes were held in the First Baptist Church and a growing interest was experienced each night. The Junior class with Mrs. Elgy Yarbrough teaching was the largest, starting on Monday night with 44 and growing each night with an attendance on Friday night of 73. Southside won first place in largest average attendance, and Forty-First Avenue won first place on percentage of B. T. U. enrollment attending. The manuals were taught all the way through, Mr. Auber J. Wilds teaching the Adult, Mr. Grady Smith of Southside taught the Seniors, Miss Nannie David of 8th Avenue taught the Intermediates and as above stated, Mrs. Elgy Yarbrough of 15th Avenue taught the Juniors. Each evening for thirty minutes before the classes began a conference of pastors and other leaders was held. Plans were made for all the churches to hold a simultaneous enlargement campaign beginning March 27th. Rev. J. L. Boyd was chosen as director of this particular program.

South McComb Seniors Have 100% Club

Thanks to Mrs. George Bronson, director of the South McComb Baptist Training Union, for a splendid report of their training union. They have been in their training school this past week and with an enrollment of 72 in their training union they had an attendance in the training school of 78 showing that a number of outsiders were being reached for the school. Out of this enrollment of 78, 77 took the examination. These were largely adults, the book for them being used was Our Doctrines. The Juniors also reached a number who were not members of their union. The Seniors out of an enrollment of 21 had nineteen taking the study course. These Seniors are doing splendid work, having maintained their standard for the past three quarters. They have a 100% club and are to get pins at the close of this quarter. A banquet is planned for an early date. We congratulate these enthusiastic workers and especially commend the 100% club idea.

Crystal Springs Holds Their Best Training School

The second week in February was a great week for the Training Union of the Crystal Springs church. Some of the older members of the church said that it was the largest, and best training school the church had ever had. The average attendance for the five nights was 111. The faculty was made up of four Mississippi College students who drove over every night from Clinton, returning after the school was over each day. The expenses of the car that brought these fine workers over was taken care of by the church. The books studied were, The Plan of Salvation, The Intermediate B. Y. P. U. Manual, The People Called Baptists, and The Junior B. Y. P. U. Manual. The teachers were Mr. W. M. Hull, Mr. Cleo Harris, Mr. Jim McCrary, and Mrs. J. N. Holloway. Mr. Holloway furnished the car and came along each evening. On attendance the Intermediates won the honor seat at the banquet Friday night, the Seniors taking second place. Pastor A. B. Pierce and Director Mrs. Cecil H. Pritchard, who are due most credit for plans, etc., along with the entire church, are rejoicing in the growing interest and cooperation now being manifested in the Training Union.

BR

S. S. ATTENDANCE MARCH 20th

Jackson, First Church	1,020
Jackson, Calvary Church	1,006
Jackson, Grif. Mem. Church	718
Jackson, Parkway Church	227
Jackson, Northside Church	130
Meridian, 15th Ave. Church	375
Meridian, 41st Ave. Church	291
Hattiesburg, First Church	551
Clarksdale Church	650
Vicksburg, First Church	477
Crystal Springs Church	356
Newton Church	266
Leland Church	252
Utica Church	150
Indianola Church	201
Roundaway Church	120
Florence (Stens Creek)	124
Batesville Church	98
Laurel, First Church	513
Laurel, West Laurel Church	467
Laurel, 2nd Ave. Church	263
Laurel, South Laurel Church	133
Summerland Church	107
Columbia, First Church	480
Brookhaven, First Church	484
Springfield Church	145
Vardaman Church	119
Dixie Church	104
West Point, First Church	348
Meridian, 8th Ave. Church	344
Clarksdale Church	650

—o—

B. T. U. ATTENDANCE MAR. 20

Jackson, First Church	176
Jackson, Calvary Church	244
Jackson, Grif. Mem. Church	280
Jackson, Parkway Church	72
Jackson, Northside Church	49
Meridian, 15th Ave. Church	95
Meridian, 41st Ave. Church	48
Clarksdale Church	138
Vicksburg, First Church	132

Crystal Springs Church	118
Indianola Church	137
West Point, First Church	156
Meridian, 8th Ave. Church	148
Clarksdale Church	138
Roundaway Church	48
Newton Church	114
Utica Church	68
Florence (Stens Creek)	48
Laurel, First Church	125
Laurel, West Laurel Church	183
Laurel, 2nd Ave. Church	77
Laurel, South Laurel Church	70
Summerland Church	37
Brookhaven, First Church	154
Hattiesburg, Immanuel Church	100
Springfield Church	69
Vardaman Church	88

—o—

BROTHERHOOD ATTENDANCE

MARCH 20

Laurel, First Church	34
Laurel, West Laurel Church	35
Laurel, 2nd Ave. Church	20
Summerland Church	17
Hattiesburg, Immanuel Church	36

—o—

S. S. ATTENDANCE MARCH 13th

West Point, First Church	382
Brookhaven, First Church	464
Roundaway Church	120
Dixie Church	95

—o—

B. T. U. ATTENDANCE MAR. 13

West Point, First Church	166
Brookhaven, First Church	143

—BR—

CHILDREN'S PAGE

—o—

(Continued from page 12)

Mary Adelyn Milam	5.00
A Sardis Baptist	2.50
A Wellwisher	10.00
Jerry Clark	.10
Martha Fro Holder	.10
Mrs. M. G. Austin	.50

Total \$19.85

Jeannie Lipsey Clubs:

Mary Adelyn Milam,	
J. L. Club No. 9.	\$ 3.50
Fannie Mae Henley,	
J. L. Club No. 1.	1.00
Mrs. M. G. Austin,	
J. L. Club No. 8.	.50

Total \$ 5.00

Quarter-to-two Clubs:

Mary Frances Head	.50
Margaret Henley	.25

Total \$.75

Special Birthday Offerings:

Ellen Nazary	.10
K. O. Steele	4.00

Total \$ 4.10

GRAND TOTAL \$43.20

—o—

Disbursed:

March 25: Check to Mr. W. G. Mize for Orphanage	\$12.93
March 25: Check to Dr. W. W. Hamilton for Scholarship	10.42
Retained on deposit in bank for Mrs. J. T. Lipsey Mem.	19.85
Total	\$43.20

Wintersmith's Tonic
FOR
MALARIA
AND
A Good General Tonic



SUNDAY SCHOOL CONVENTION

(Continued from page 11)
operate in carrying out any plans projected by the Convention and, in any way practical, cooperate with our state Sunday school secretary in co-ordinating and correlating the work and ideals of the Sunday School Convention.

Second: We recommend that this convention hold its sessions annually instead of bi-annually.

Respectfully submitted:
Bryan Simmons
Fred Smith
A. B. Pierce

The closing message of the session was brought by Dr. D. M. Nelson, president of Mississippi College, on "Whosoever would save his life shall lose it, and whosoever would lose his life for my sake shall save it." It was pointed out and emphasized that the truly great life and the one that is really saved is the one given to the service of the Lord Jesus.

Third Day—Morning Session

The song service in the opening of this session was conducted by brother Jack Perkins of Clarke College. The session was preceded by a two hour conference period, the conferences on each department of Sunday school work being conducted by the same leader as those of yesterday.

"He Lifted Me" was rendered as a solo by brother Perkins, which was indeed a spiritual uplift.

The committee on Nominations made the following report which was adopted:

We, the committee on Nominations, recommend the following as officers:

President — Walker W. Jones, Philadelphia.

Vice-President — G. C. Hodge, Biloxi.

Secretary — E. H. Ruble, West Point.

As members of the Executive committee for helping to promote the Sunday school work in the state we recommend the following:

Dist. 1—Herman Dean, Canton; Dist. 2—John D. Davis, Greenville; Dist. 3—H. B. Howerton, Oxford; Dist. 4—Medford Leake, Tupelo; District 5—H. L. Rhodes, Ackerman; Dist. 6—E. S. Cole, Philadelphia; Dist. 7—Gaines Hightower, Hattiesburg; Dist. 8—C. H. Lipsey, Brookhaven.

Respectfully submitted,
D. L. Hill
J. E. McCraw

The concluding message of this session and of the convention was to have been brought by Dr. D. M. Nelson but he finding it necessary to leave, the committee on Program decided to let the last devotional message of brother Wyatt Hunter be the final order.

The "Dynamic of a Lordly Joy" was the thought in brother Hunter's message. The life of the Christian is likened unto a marriage occasion, the most joyous to be experienced. It was impressed that in view of all the things over which the Christian has to rejoice his life should be one of perennial joy. It must be if it is what it is designed to be.

It was a fitting conclusion to this splendid convention when the Sun-

VIRGINIUS CAMPBELL

Brother Virginious Campbell was born in Caroline County, Virginia, Feb. 9, 1862. During the Civil War his father moved to Albany, Ga., and later to Ripley, Tenn. Early in life brother Campbell joined the Liberty Baptist church near Ripley in Lauderdale County. He was married to Miss Maggie C. Watkins at Searcy, Ark., Dec. 1, 1892. The Lord blessed this union with nine children, of whom eight are living. He moved to Mississippi in 1912 and came to Wiggins in 1920 where he lived until God called him home March 10, 1938. He lived to the ripe age of 76 years and one month. He was a good citizen, a noble father, a talented singer, a deacon for more than forty years, and a faithful and loyal servant of Christ, being active in church service up until a few days before he fell asleep.

He is survived by his children: Mrs. O. F. Cassibry, Gulfport; Mrs. Claude Terry, Meridian; Rev. R. H. Campbell, J. B. Campbell and L. M. Campbell, Wiggins; and H. W. Campbell, Earle, Ark.; and Mrs. Claude M. Richardson, Hattiesburg. His church and pastor feel a distinct loss in his going and our sympathy is with his loved ones.

—N. J. Lee.

BR—
W. M. U. OBSERVE WEEK OF PRAYER AT LORENA BAPTIST CHURCH

The W. M. U. of the Lorena Baptist Church is rapidly growing, and the Lord is to be praised for this improvement.

During the March Week of Prayer, the members were nearly perfect in attendance for every service, and several visitors were present. The pastor who is always faithful, attended each service, except two; and was a great help and inspiration.

The offering showed considerable improvement from last year; being three dollars and seventy-five cents this time.

The book "Fruits of the Years" has just been studied, and everyone was benefited. There have been several renewals to the Royal Service, and more are expected soon.

This week of prayer was truly a revival; and, from all accounts, the W. M. U. is strengthening more and more, and great plans are in store for its future work.

—Camille Shirley.

BR—
First Church, Columbus, will provide an assistant pastor for Dr. J. D. Franks.

Northwest Missouri Baptist's pastors were richly fed in a conference recently at Liberty when Drs. Truett, Scarborough and Carver were on the program.

day school workers in attendance have rejoiced in the messages of inspiration that have come, in the instruction given to better enable them to do the work ahead and in the fellowship one with another. Notwithstanding the reduced attendance by reason of the rains, the enrollment being 225, it was felt it was a most excellent convention.

YOUTH WEEK IN MT. OLIVE

The Mount Olive Baptist Church on Sunday night, March 6, turned all the activities of the church over to its young people for the week ending Sunday night, March 13. This was an impressive service as ten men brought the cross and presented it to the young people.

On Monday afternoon the young girls, who had charge of the Woman's Missionary Society, rendered a very good program on Home Missions.

On Wednesday night at the regular mid-week prayer service, Dennis Stringer who was chosen as pastor for the week, gave a wonderful talk on "Giving Your Life for Others."

Also during the week the young people, under the direction of Mrs. J. T. Holloway who had charge of the music, met for practice several times.

Sunday morning the Sunday school lesson was taught by young girls and boys. There were many favorable reports coming from the classrooms.

The high point of the week was reached at the preaching service. The choir, completely filled with young people was led in the song service by James McLeod. A special song was rendered by two young ladies. Then from the pulpit came a message "Open Thou Mine Eyes" which stirred the hearts of all who had the privilege of hearing it.

That night a play, "The Trial of the Robbers," was given. This play was based on tithing. Two people were tried for robbing God of tithes.

Immediately after the play the Cross was brought in by twenty young men, and the activities were turned back over to the pastor. The twenty instead of the former ten signified that the young people are joining with the older people with double force in carrying on all the phases of the church work in the future.

Never has there been such a great opportunity to serve in our church. The young people were very much enthused in their privilege to serve their Lord and each and every one cooperated wonderfully.

Before the close of the service the church voted Youth Week to be an annual event in the future.

—Marie Sullivan, Reporter

BR—
The Water Valley church finished the year with a good balance in the treasury. For the new year a larger budget was made including a good increase in the salary of Pastor W. C. Howard. Recently the church elected three new deacons: K. R. Cofer, C. H. Wood and Dr. C. C. Stacey.

HIS TRUTH ENDURETH

A new book by JAMES C. MUIR lifts the curtains of time with the archaeologists' spade.

New light on the OLD TESTAMENT—authentic history, accurate geography woven into a fascinating volume. Non-technical, clear, concise. Over 300 pages, illustrated — \$2.50 at your book store.

500 E. Capitol St. Jackson, Miss.

RESOLUTION OF RESPECT

Whereas, God in His infinite wisdom has seen fit to remove from our midst our beloved friend and co-worker, Dr. J. W. Mayfield, and,

Whereas, his death has brought sorrow not only to our church and community, but to all who knew him;

Therefore, be it resolved, that the members of the Pike County Baptist Sunday School Convention, record our gratitude to the Giver of all good and perfect gifts for a member who was so useful, so faithful and consecrated to the Master's cause, for in his death the Convention has lost one of its most faithful members; the community a good neighbor and the family a kind affectionate husband, and father.

Resolved, that while we deplore his departure, we are cheered with the thought that our loss is his gain, and the memory of his sweet, unselfish Christian life will wield an influence that is never-dying, therefore we submit.

Resolved further, that we extend our sympathy to the bereaved family, also that a copy of these resolutions be sent to the family, the Baptist Record and a copy be spread on the minutes of the Pike County Baptist Sunday School Convention Committee:

J. A. Terrell
Miss Nannie Gillis
C. L. Allgood

WHEN COLDS BRING

SORE THROAT

Relieves
THROAT PAIN RAWNESS



Enters Body through
Stomach and Intestines to Ease Pain

The speed with which Bayer tablets act in relieving the distressing symptoms of colds and accompanying sore throat is utterly amazing . . . and the treatment is simple and pleasant. This is all you do. Crush and dissolve three genuine Bayer Aspirin tablets in one-third glass of water. Then gargle with this mixture twice, holding your head well back.

This medicinal gargle will act almost like a local anesthetic on the sore, irritated membrane of your throat. Pain eases promptly; rawness is relieved.

You will say it is remarkable. And the few cents it costs effects a big saving over expensive "throat gargles" and strong medicines. And when you buy, see that you get genuine BAYER ASPIRIN.



Thursday, March 31, 1938

THE BAPTIST RECORD

15

SUNDAY SCHOOL LESSON

—o—

Continued from page 10)
gone to Jesus? Did she have any faith that she was in the way to be cured?

Look upon this girl before she was healed. A perfect picture of wretchedness, she was as every soul in sin. Look upon her now after He has done His work in her. She lies upon her bed in peace. Such is the soul in a state of grace. Her cure was perfect; she was made whole. Her cure was wrought by Him who brings true health to the soul. Again, Jesus wrought this cure, though He was not in person present at her bedside. Can He not do the like thing now?

IV. Our Lord Giving A Pattern of Service.

When He returned to the Sea of Galilee through the Greek region of Decapolis. Somewhere on the journey, there occurred the incident recorded in Mark 7:31-35. See the actors and the part each plays.

1. The Friends of the Afflicted Man.

They brought their friend to Jesus, their afflicted friend, and they besought Jesus to put His hands upon their afflicted friend in order thereby to heal him. So can the friends of any lost and ruined man bring him to Jesus, and so can they beseech Jesus to heal. Thus is Jesus enabled to heal the men of any city, to save the lost of any community. Only let the men who themselves believe that Jesus can heal the sin-sick bring them to the Master.

2. Jesus' Conduct of the Case.

(a) He led the afflicted man aside, isolated him from the crowd. This is always necessary. Any man who accepts Jesus must in order to do it, come face to face with Jesus alone. He may be able to bring a man face to face with him in the crowd, but somehow or other the two, the Master and the man, must come face to face. Get a man concerned for himself and interested in Jesus enough so that Jesus will be sought by him, and Jesus will stand that man face to face with Himself. Mark tells of a woman (Mark 5:25-34) who came behind Jesus in the crowd, with no intention of standing face to face with Him, but with faith of the kind and degree to believe that He would heal her of her disease, and touched Him from behind. He immediately turned and set Himself face to face with her. Thus He did physically what He will do and must do in the case of every man whom He heals. Alone away from the press, though he may be in the very midst of it, each man must go for cleansing.

(b) He performed certain physical acts. He put His fingers into the deaf man's ears, and spat and touched the dumb tongue with a bit of the spittle. Now, no one thinks our Lord had to perform these physical acts. He did not have to place His fingers in the deaf man's ears, or put spittle upon his tongue. All this was likely a courteous concession to the afflicted man's notions as to how he might be healed. Of course this action upon the part of our Lord may illustrate the

fact that sin-sick men must be brought into living touch with the Master. This, I think, is the lesson from this portion of the incident.

(c) He, looking up into heaven, sighed. I am saying that Jesus' sigh was to teach the lesson that the salvation of lost men costs God something. Think what the salvation of the lost cost our Lord.

(d) He spoke a command: "Be opened." Always there is the command of our Lord that the devil let go of his dupes before ever they get loose from him. But when He commands, the powers which He commands obey Him.

(e) The afflicted man was healed.

So it has ever been. So will it ever be. There is no such word as failure when Jesus speaks in response to the desire of a faithful heart. The worst case in the world is easy for Him when the conditions upon which His healing powers operate have been met.

There is no such thing as a hopelessly lost man who is willing to let Jesus have His way. No man is hopelessly bad as long as he wants to be better. No man who will lift his hands to Jesus for help has drifted past Redemption Point.

BR

BROTHER ALVIN PATRICK PASSES AWAY

Was Member of Concord Church for Fifty-two Years

—o—

On Dec. 25, 1937, God drew the curtain of life for brother Alvin Patrick, well known and beloved resident of the Concord community for many years.

In the presence of a host of friends and relatives his remains were laid to rest in the cemetery at Concord church, by the side of loved ones who had gone on before. His devoted companion for many years, an infant son, and a daughter, Mrs. Ethel Patrick Searcy, preceded him to the glory world.

Alvin Patrick was born Jan. 11, 1855. On Dec. 26, 1880, he was married to Sue Edith Myers. To this union were born one son and four daughters. In addition to this labor of love he and his wife reared five of his brother's orphaned children who have always looked upon him as a father.

Those of his immediate family who remain and feel most keenly his absence are three daughters, Mrs. Geo. Ware, Mrs. Effie Wooley, Mrs. Tom Ponder; four grandsons, Alvin, Durwood and Preston Ware, J. C. Searcy, Jr.; two granddaughters, Misses Geraldine Ware and Sue Ponder; and two great grandsons, Clifton Ware and Dale Ware.

All who knew him are saddened by his departure. Many relatives not in his immediate family, who looked upon him with the devotion which one looks upon one's own father, have a deep and abiding sense of loss.

In 1885 brother Patrick united with the Concord church and was a consistent and devoted member until the day of his home-going. For many years he was chairman of the board of deacons.

It can be truly said of him that he lived in a house by the side of the road and was a friend to man. His home was open to all and es-

specially to those of the household of faith. Ministers from all sections of the state, many of whom have passed to their reward, have been welcome guests in his home.

He was deeply interested in his church and God's cause and kingdom work until the very end of his life. Only a few days before his passing he expressed a desire to send a Christmas card to each member of his church. This wish was gratified and the cards were mailed on Friday, Dec. 24, but were not received by the members until God had called him home, as if to remind them that, though not present in the flesh, he was speaking to them from eternity.

"Blessed are the dead, who die in the Lord."

H. M. Purvis
Burlie Banes
Luke Donnell
Committee

BR

Dr. W. H. Knight, state evangelist in Louisiana, begins a revival meeting on April 24 with Immanuel Church, Baton Rouge.

BR

Liberty: February 27-March 6 inclusive was set aside by our church as Youth Week. Services were conducted at the church each night with our young people fully in charge. A committee under the leadership of J. P. Walsh arranged and advertised the services. The choir was composed of young men and women led by John Milton Causey. Special music was furnished by them for each service and a different one read the Scripture each night. Four of our young men acted as ushers. The house was always filled with young people and interested adults. Seven of these young people were saved and one joined by letter and many others promised Christ a better life in His service. The theme for our services was, "What shall it profit a man if he gain the whole world and forfeit his life?" The pastor did the preaching and on Sunday night the young people led in presenting a love offering which was greatly appreciated. —C. W. Thompson, Pastor.

MOTHER KNOWS BEST



'Oh! What a terrible headache! Now I'll have to stay at home all day and endure it.'

Mother always recommends STANBACK. I'll try it.



Glorious relief. Headache gone in a few minutes. No bad after effect. STANBACK is great

Headache, neuralgia, aching joints, and periodic pains, due to inorganic causes, yield quicker to STANBACK. At all drug stores. 10c & 25c.

STANBACK

RESOLUTIONS OF RESPECT

—o—

Whereas, it has pleased the Heavenly Father to call our beloved brother, Alvin Patrick, from earth to his heavenly home, we pause to mourn our loss, and in behalf of the Concord church, we, your committee, beg to submit the following resolutions:

First: Be it resolved, that we bow in submission to the will of the Heavenly Father who doeth all things well, and that we extend our deepest sympathy to the daughters, grandsons and granddaughters. May they rest in the security of the Master's love.

Second: That the church and the neighborhood, as well as all who knew him shall miss his kindly greeting, his good deeds, his worthy council and his example of upright living.

Third: That we, your committee feel that mere words are inadequate to express our love and appreciation for our friend and faithful fellow laborer of these many years.

Be it further resolved: That a copy of these resolutions be spread upon our minutes, a copy be sent to the family, and a copy be sent to The Baptist Record for publication.

Respectfully submitted,

H. M. Purvis
Burlie Banes
Luke Donnell
Committee

BR

Don't get the Five Thousand Club and the Hundred Thousand Club mixed up. In Mississippi we have two clubs. The Hundred Thousand Club is paying off the Southwide debts; and the Five Thousand Club is paying the debts of our Mississippi boards. The writer belongs to both of them. They are our chief hope of clearing the debts off the Baptist work.

Does your laxative make you SICK in the STOMACH?

The first thing you want when you're constipated is a good thorough cleaning out. That's why you buy a laxative. But who said you had to take a rough bitter dose that makes you sick in the stomach?

Taking a laxative can be just as pleasant as eating a piece of delicious chocolate—provided you take Ex-Lax. It gets thorough results—but smoothly, easily, without throwing your intestinal system out of whack, without causing nausea, stomach pains or weakness.

For over 30 years, Ex-Lax has been America's favorite family laxative. Now it is *Scientifically Improved*. It's actually better than ever! It TASTES BETTER, ACTS BETTER—and is MORE GENTLE than ever.

Equally good for children and grown-ups. 10¢ and 25¢ boxes at your druggist.

Now Improved—better than ever!

EX-LAX

THE ORIGINAL CHOCOLATED LAXATIVE

Thursday, March 31, 1938

VICKSBURG FIRST CHURCH

The week of March 14-18 the First Baptist Church of Vicksburg enjoyed a wonderful week of spiritual blessings in their B. T. U. Training School. The faculty, the courses offered, the spiritual atmosphere, the fellowship, the good attendance, all combined to make the school an outstanding success.

Five books were offered in the course. Mrs. J. C. Greenoe, Vicksburg, taught the "B. A. U. Manual." Two books, "The Senior B. Y. P. U. Manual" and "Deepening the Spiritual Life," were offered for Seniors, and were taught by the Reverend C. A. Alexander, pastor of the Eighth Avenue Baptist Church, Meridian, and the Reverend J. L. Boyd, pastor of the Forty-First Avenue Baptist Church, Meridian, respectively. A book on stewardship, "Not Your Own," was taught in the Intermediates by Mrs. J. M. Cook, Bowmar Avenue Baptist Church, Vicksburg. Mrs. Frank Thomas, First Baptist Church, Vicksburg, taught the Junior book, "The Junior B. Y. P. U. Manual." In addition to these courses, Mrs. J. D. Hitt had a Story Hour each evening for the smaller children who attended. To this splendid faculty goes a great deal of the credit for the success of the school.

Beginning with 104 on the first evening, the attendance increased each evening. On the last evening there were 126 present. The largest number present was on Thursday evening, when there were 127 attending. Such increased and sustained attendance speaks for the worthwhileness of the school.

The devotional period each evening for the five evenings was conducted by the Reverend W. Clyde Hankins, pastor of the Indianola Baptist Church. His fine messages brought all his listeners closer to God, leading them to determine in their hearts to serve the Master whole-heartedly and unreservedly. At the close of the inspirational period on Friday evening, there were three who accepted Christ as their personal Saviour, one who re-dedicated her life to Christ, and one who gave his life to definite Christian service.

After the examination period the entire school was served refreshments, and enjoyed a short time of singing and fun, closing a week of great spiritual and practical benefit to all. The effects of the school were evidenced in the 137 who attended the Baptist Training Union the Sunday night following the school.

BR

Mrs. Roosevelt is said to advocate separation of husband and wife and legal divorce for "incompatibility of temperament." She is evidently in agreement with the colored woman who was being questioned by the lawyer when she was asking the court for divorce. The lawyer said, "Mandy, is Jim cruel to you? Does he beat you up?"—"Naw, suh, naw suh; he skeered to do dat." "Does he fail to provide for you? He doesn't get you enough to eat?" "Naw suh, naw suh; he gets me plenty to eat." "Well, Mandy, why are you asking for a divorce? She replied, "Mister, it pears lak I done lost my taste for Jim."

THEY MUST BE REMINDED

"Christian Stewardship is the concrete expression of a living faith in God and of a sanctified obedience to His will."

* * *

"The Christian is the steward of the mental, spiritual and material resources given to him by Almighty God, and is accountable to the Almighty for those resources."

* * *

"Stewardship of material resources is best taken care of by a regular program of Tithing."

* * *

These and other profound truths were discussed at the recent Philadelphia meeting of the United Stewardship Council. Yet it was deplored that after generations of preaching these truths church congregations, by and large, do not fully understand them or at least do not give concrete evidence that they do.

It seems that the minister and his official family must continually use every means to remind churchgoers of these profound and fundamental truths. And preaching alone will not do it.

Experience of hundreds of churches indicate that the most effective way to teach this lesson is by means of the systematic and tactful distribution of literature. One series of this literature is varied as to literary style. Some tracts in the series are inspirational, some are Biblical, some are narrative, and others testimonial.

In some churches a small committee entirely independent of the official relationship, takes over the distribution of the pamphlets.

Sometimes the program lasts three months, sometimes for three years. A vast accumulation of evidence testifies to the effectiveness of this program.

The series referred to is sponsored by The Layman Company, 730 Rush Street, Chicago, a non-profit organization engaged in publication and distribution of literature on Tithing and Stewardship. This company will send to any address a complete set of 32 complete bulletins, postpaid for ten cents in stamps.

BR

Rev. and Mrs. P. F. Herring of Oakland are the proud parents of a nine pound boy, who arrived at the Charleston Hospital, March 26th, to whom they have given the name Robert Herschel.

BR

Harold E. Ingram, secretary Department of Sunday School Administration, Nashville, will be the principal speaker at the next general meeting of the Hinds-Warren Sunday School Association, at the First Church, Vicksburg, April 10th, at 3 o'clock. If you have ever heard him before you will hear him if possible and if you haven't should by all means. He is one of the most inspirational speakers available and we are most fortunate in securing him. Miss Mary Opal Crone, music department of Hillman College, will present the Hillman College quartet in a vocal program of sacred music as another special feature of the program. All interested in Sunday school work come!—Walter E. Price, Jr., associational S. S. Supt.

ALL DAY SERVICE AT SHORT CREEK, YAZOO COUNTY

The people of Short Creek Baptist Church were very fortunate in having Dr. S. E. Cranfill of Mississippi College with them for two services Sunday, March 27. In the morning service Dr. Cranfill took as his topic "Right Choices" or "Good Citizenship in God's Kingdom." In the afternoon he talked on "Serving God with What We Have." Both addresses were direct, to the point, with a very practical application to the congregation. Dr. Cranfill made a deep and lasting impression on the people of the church with his evident sincerity and his straight forward convictions regarding the kingdom's work.

We were glad to have our own pastor, Rev. H. B. Speights, back with us. Brother Speights had an operation a short time ago and we thank God for his rapid recovery.

—BR—

B. T. U. ATTENDANCE MAR. 27

Jackson, First Church	170
Jackson, Calvary Church	194
Jackson, Grif. Mem. Church	286
Jackson, Davis Mem. Church	79
Jackson, Parkway Church	63
Jackson, Northside Church	34
Vicksburg, First Church	128
Brookhaven, First Church	139
Meridian, 15th Ave. Church	83
Meridian, 41st Ave. Church	55
Crystal Springs Church	94
Utica Church	66
West Point, First Church	180
Laurel, First Church	107
Laurel, West Laurel Church	163
Laurel, South Laurel Church	78
Clarksdale Church	150

—BR—

S. S. ATTENDANCE MARCH 27th

Jackson, First Church	983
Jackson, Calvary Church	1,163
Jackson, Grif. Mem. Church	722
Jackson, Davis Mem. Church	189
Jackson, Parkway Church	234
Jackson, Northside Church	114
Vicksburg, First Church	489
Brookhaven, First Church	475
Hattiesburg, First Church	611
Meridian, First Church	596
Meridian, 15th Ave. Church	400
Meridian, 41st Ave. Church	246
Crystal Springs Church	339
Clinton Church	215
Utica Church	180
West Point, First Church	388
Laurel, First Church	477
Laurel, West Laurel Church	518
Laurel, 2nd Ave. Church	238
Laurel, South Laurel Church	139
Soso Church	141
Clarksdale Church	412
Mantee Church	121

—BR—

BROTHERHOOD ATTENDANCE MARCH 27

Laurel, First Church	52
Laurel, West Laurel Church	33
Laurel, 2nd Ave. Church	15
Laurel, South Laurel Church	25

—BR—

Mrs. Brooks called up the local butcher before she went out.

"Send me a quarter's worth of steak," she said, "and if I'm not at home, just tell them to poke it through the keyhole."

John R. Dickey's Old Reliable

EYE WASH

Soothes, relieves and gives comfort to irritated eyes.

PHEBA

—BR—

Pheba Baptists enter the new year with the brightest of prospects. 1938 bids fair to be the most successful year in the history of the church. The drive for subscriptions to the Baptist Record has by far exceeded the quota. The aim of the church is to put the denominational paper into every Baptist home in the community. By placing the state paper in the Baptist homes it has given the church members knowledge, vision, and conviction that has resulted in a great revival of interest in all the various activities of the church. The secretary's reports for the first three months show a steady increase in the average attendance of the Sunday school, W. M. S., B. T. U., and mid-week prayer service. Plans are going forward to organize a Baptist Adult Union. The Rev. W. A. Frye, young pastor who has just started out in the ministry, is being greeted by large congregations who come to hear his messages.

—Reported by Lawrence Miller.

—BR—

Willis Pearce, one among the oldest members at Shady Grove church in Tippah County, told the Sunday school he wanted them to know how much he and his two shut-in sisters enjoyed the Baptist Record. They wanted to thank the Sunday school for sending it to them, also he didn't forget his neighbors that were not able to take the Record. He lets them read his. On and on the good work continues.

—BR—

"There is no sorrow like that of a sincerely religious man who longs to help others, who is overcome and finally beaten down by despair, but if such a man remains true in his heart to God, he will rise again, overcome his despair, and see things with new vision." —Dr. Harris E. Kirk at the Southern Baptist Seminary Conference.

—BR—

"What was your sister so angry about?"

"Why, she sent me to the druggist's to get some cold cream and I got ice cream. It was the coldest they had."

—BR—

Fred: "I have a suit for every day in the week."

Catherine: "You have!"

Fred: "Yes, this is it." —Ex.

—BR—

Albert: "I was told in my early youth that if I didn't quit smoking so many cigarettes I'd be feeble-minded when I grew up."

Fannie: "Well, why didn't you quit?"

—BR—

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TODAY

Morning Joy
COFFEE

VACUUM PACKED
In useful glass jars
and in the familiar can

OLD SERIES
VOLUME LX.

Raleigh B.
early '80's.
erected in 18
conducted in
the pastorate
Hudson, the
tains, in add
day school c
pastor of the
and he was
Caughman,
Allman, Jam
Bassett, and
Shivers.

March 28,
Street Chur
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Sunday after